

The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

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Nihil Obstat :

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

 NORMANNUS,

ARCHIEP. SYDNEYENSIS.

Die 1e Aprilis, 1945.

Official Documents

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE

on the ends of marriage.

In recent years certain publications have presented new views on the ends of marriage, on their relation to one another, and their order of priority. It has been asserted that the primary end or purpose of marriage is not the generation of offspring; or at least (it is said) the secondary ends or purposes are not subordinated to the primary end, but independent of it.

In these publications the primary end of wedlock is differently conceived by different writers. Some, for example, have considered the primary purpose to be the integration and perfection of the partners through complete communion of life and action; others declare it to be mutual love and union, inasmuch as these are fostered and brought to perfection by what are called the psychic and somatic giving of one's own person; others otherwise in various senses.

In the same writings words found in ecclesiastical documents (such words, namely, as *end*, *primary*, *secondary*) are given a sense which (according to the common opinion of theologians) does not belong to them.

This new fashion of thinking and speaking is calculated to foster error and uncertainty. Therefore, in view of eliminating such confusion and perversion of truth, their Eminent Lordships, the Fathers composing this Supreme Congregation for the defence of faith and morals, held a plenary session on Wednesday, March 29, 1944, and discussed the question: "Whether the opinion of some recent writers who deny that the primary end of marriage is the generation and education of offspring, or teach that the secondary ends are not essentially subordinated to the primary end, but are equally principal and independent—whether such an opinion may be admitted? The Eminent Fathers decreed that answer be given in the *negative*."

And, in the audience granted on Thursday, the 30th of the same month and year, to the Most Reverend Assessor of the Holy Office, His Holiness Pope Pius XII, heard the report of the proceedings, confirmed the decision and ordered its publication.

Given at Rome, from the Palace of the Holy Office, April 1, 1944.

J. Pepe, Notary of the S.S.C.H.O.

DECREE

prohibiting books

Wednesday, 17 May, 1944.

By a Decree of March 26, 1924, this Supreme Sacred Congregation of the Holy Office condemned all the "works and writings" of Ernest Buonaiuti. After that date, however, the said Ernest Buonaiuti persisted in publishing works that are subversive of the very foundations of the Christian Faith, some of which have already been proscribed by this Holy Office; but recently he has written a work entitled "*Storia del Cristianesimo*" which deserves absolute condemnation.

Therefore, their Eminences the Cardinals of the Holy Office, with advice of the Consultors, in their plenary session of May 17, 1944, condemned and ordered to be inserted in the Index of Prohibited Books *all works* published by the said Ernest Buonaiuti subsequently to the Decree of March 26, 1924 and up to May 17, 1944.

Given at Rome, from the Palace of the Holy Office, June 17, 1944.

J. Pepe, *Notary of the S.S.C.H.O.*

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DECREE

on Millenarism.

In recent times the Holy Office has been asked to declare more than once what attitude should be taken to the Mitigated Millenarism which teaches that, before the final judgement, with or without previous resurrection of many of the just, Christ our Lord is to come and reign visibly on this earth.

The matter was submitted to examination in a plenary Session of the Holy Office on Wednesday, July 19, 1944, and their Eminences, having heard the views of the Consultors, decided that the *system of mitigated Millenarism cannot be safely taught.*

On the following Thursday, the 20th of the same month and year, the Holy Father approved and confirmed the decision of their Eminences and ordered it to be published.

J. Pepe, *Notary of the S.S.C.H.O.*

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SACRED CONGREGATION OF RITES

URBIS ET ORBIS

DECREE

His Holiness Pope Pius XII in an audience given to the Cardinal Prefect of the Sacred Congregation of Rites on May 12, 1944, wishing to make such provision as is possible against shortage of wine for the Holy Sacrifice of the Mass, gave permission that the purifications and ablutions of the chalice, which the rubrics order to be made with wine first and then with water, may be made *with water only* in places where, according to the prudent judgement of the Ordinary, scarcity of wine at present obtains or is foreseen to be likely in the future. Everything to the contrary notwithstanding.

May 12, 1944. +C. Card. SALOTTI, Bp. of Palestrina, *Prefect.*

A: Carinci, *Secretary*

SACRED CONGREGATION OF RELIGIOUS.

DECREE

In an Audience given to the Secretary of the Sacred Congregation of Religious on January 24, 1944, the Holy Father approved the erection and constitution within the same Congregation of a special Commission competent to deal with all questions and matters regarding the religious and clerical education, and literary, scientific and professional instruction of aspirants and novices and junior members belonging to any religious society living in common without vows. The chief duties of the commission shall be the following:

a) to define and outline the special criteria and special characteristics which should determine the education and formation of the religious;

2) to exercise vigilance over the ordinances of Superiors and Chapters in matters of education and instruction; also to inspect and take cognizance of reports concerning these matters presented by Superiors or by Apostolic Visitators.

The Commission shall be called together for ordinary or extraordinary sessions, plenary or partial, according as the nature and importance of the business suggest. The Secretary of the Sacred Congregation of Religious shall preside. Discussions and decisions shall be duly entered in the Acts.

The officials of the Commission shall set in order and prepare all that is to be discussed by the Commission and all that is to be subjected to examination by individual members or by experts. They shall also keep in the Archives the acts and documents pertaining to the Commission, see to the execution of decisions issued by authority of the President, and expedite everything pertaining thereto.

Everything to the contrary notwithstanding, even if worthy of special mention.

Given at Rome from the Congregation of Religious, Jan. 24, 1944.

Br. L. H. Pasetto, *Secretary*.

F. Arcadius Larraona, *Subsecretary*.

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SACRED APOSTOLIC PENITENTIARY

INSTRUCTION

on the giving of sacramental absolution with general formula to several at once.

In order to remove doubts and difficulties in interpreting and using the faculty of imparting sacramental absolution, in certain circumstances, with general formula and without antecedent individual confession of sins, the Sacred Penitentiary judges it opportune to give the following elucidations and directions:

I. Priests even if not enjoying the faculty of hearing confessions, may absolve with general formula and all together:

a) soldiers about to go into battle immediately or already engaging in combat, since they are in danger of death, when either on account of their numbers or through lack of time they cannot be heard singly.

If, however, the circumstances are such as to make it seem morally impossible or very difficult to absolve the soldiers before battle or at the outset of it, they may be absolved immediately that it is considered necessary (Cfr. Response of S. A. Penitentiary, Dec. 10, 1940)

b) civil population and soldiers, in danger of death during enemy attacks.

II. Apart from cases in which there is question of danger of death, it is not lawful to give sacramental absolution to many at once, or to individuals half-confessed merely on account of a great multitude of penitents, such as might be present, for instance, on a day of some great festivity or indulgence (Cfr. prop. 59 condemned by Innocent XI, March 2, 1679). It is, however, lawful, if some grave and urgent necessity arise proportionate to the gravity of the divine precept of integral confession, for example, if penitents otherwise—through no fault of their own—will be obliged to remain a long time without sacramental grace and Holy Communion.

To local Ordinaries is reserved the right to decide whether a crowd of soldiers or civilians are in such necessity. Priests are obliged to have recourse to the Ordinaries, as often as that is possible, in order that such absolution may be licitly given by them.

III. Sacramental absolutions given by Priests to several at once arbitrarily, outside of the cases mentioned in I. or without previous permission from the Ordinary, although he could be approached according to II., are to be regarded as abuses.

IV. Before Priests impart sacramental absolution, they must, as far as circumstances allow, draw the attention of the faithful to the following:

a) It is necessary that each one repent of his sins, and purpose to avoid sin. It is also advisable that the Priest should seasonably admonish the penitents to manifest their act of contrition by some external sign such as striking the breast.

b) It is also indispensably necessary, that the faithful, who have received absolution in a body, should at their next sacramental confession fully accuse all the grave sins hitherto unconfessed.

V. Let Priests teach the faithful quite clearly of the grave prohibition deterring them from waiting for an occasion of common absolution while conscious of mortal sin unconfessed and unremitted, and while under the obligation of divine or ecclesiastical law to make integral confession of their sins.

VI. Let local Ordinaries remember their obligation to warn Priests of these rules and of their solemn duty, at the time that they give the same Priests faculties—in certain special circumstances—to impart sacramental absolution with a general formula at one time.

VII. If time allows, this absolution is to be given with the usual form in the plural number; otherwise, this shorter formula may be used: "Ego vos absolvo ab omnibus censuris et peccatis in nomine Patris et Filii et Spiritus Sancti."

Approved by Pope Pius XII and given at Rome from the Sacred Apostolic Penitentiary, March 25, 1944.

N. Card. CANALI, *Major Penitentiary*.
S. LUZIO, *Regent*.

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INDULGENCES

By decree of the Sacred Apostolic Penitentiary, authorized by His Holiness on May 20, 1944, and published July 10 of the same year, 1) a *partial indulgence of 50 days* is granted to the faithful who in the difficulties of life lift their hearts in confidence to God and say "Thy will be done" with pious intention and at least contrite heart, 2) a plenary on the usual conditions for the daily recital of the same aspiration during an entire month.

By notification emanating from the Sacred Congregation of the Oriental Church it is made known that those who recite the "Hail Mary" in the text used by the Oriental rites may gain all the indulgences for which recital of the Hail Mary is a condition, including those of the Rosary, although in the public recital of the Rosary no change should be made.

Apostles of To-morrow

VI.—THE DISCIPLESHIP OF CHRIST ASKS FOR MENTAL FITNESS.

PART I.

Teach to Think.

I should like to see over the portals of every Catholic school these words written in luminous letters:

"We aim to teach the child to think in Religion."

Christ taught men to think. From the countryside through which He walked, He drew pictures that brought religion home to each man. In the parables He built stories from the lives of the people, which set their minds soaring heavenwards on winged and noble, yet simple words. The parable is timeless, ageless. Its lessons are as apt to-day as when Christ spoke them to an eager audience on lakeside, countryside, and in the crowded streets. I have written at length on Christ's method of setting men's minds on a thought excursion in religion. I shall refer you to these books¹ and pass on.

To seek and search for the fundamental "why" behind all that we do and see done in our worship, behind all that we say and hear in our prayers, and behind our participation in the liturgy is to make the path to personal holiness more pleasant, more satisfying, and more enticing for teacher and pupil. We can expect great things from a questing intellect. If we teachers of religion cultivate the student spirit, the research attitude, we shall live in a continuous state of being surprised and interested. Teaching to think will keep us on the offensive, not resting on rule of thumb procedures, sitting back waiting for things to happen. As trained pointers with head erect and body on the alert point slowly, sniffing the wind with quivering nostrils, aroused, aware, awake, so will we face each day's class, vitalized with this spirit of inquisitive inquiry. The student-minded look out on life with curious eyes, that are critically understanding and quick to rapture. Unless we remain students we cannot teach to think. How can we ask our pupils to become students of their faith if we have ceased to be such? No one can preach a love of books who has no love for them. "Nemo dat quod non habet."

The aim of our schools is to produce enlightened and virtuous Christians. We believe that a deeper knowledge of the faith will lead to a better practice of it. To equip our pupils with a reason for the faith is to make that faith something that throbs with life and feeling. Children so enlightened can stand on their own feet when the props of school and teacher are removed. Realising their rich inheritance as Catholics, they will not easily barter it for anything that the world has to give in exchange.

¹"Teaching to Think in Religion": E. J. Dwyer, Sydney, 1939. See Ch. 11: 'As the Master Taught'.

"Some Methods of Teaching Religion": Burns, Oates, Washbourne, London, 1928. See Part 11: 'The Project Principle in Religion'.

To fathers of boys we say in the words of an American author, Frank H. Spearman: "Your son, by his baptismal birthright, is heir to the dreams of Dante and the stigmata of St. Francis; the philosophy of St. Thomas and the battle flags of Lepanto are his by right of succession. In Rome, he may walk in the footsteps of St. Peter, and with him whisper—"Quo vadis Domine?"—and in the dungeons of the Mamertine, he may stand again with St. Paul. He will perceive in the vastness of St. Peter's the genius of Michael Angelo, and in the grandiose precincts of the Vatican, he may enjoy as a son in his father's house, the art of Raphael. Those cathedrals of Europe, those marbles and Madonnas of the Renaissance belong in a most intimate sense to your son. They are his, because everyone of the masters whose names are inscribed on this golden page of human culture, professed that Faith of Faith that he professes; the lips of each of those giants of human intellect and achievement, moved in the identical Creed that he learned at his mother's knee. Is so precious a heritage lightly to be cast away? You may have no wealth for him to inherit. In ninety-nine cases out of a hundred, it will be better if you have not. Give him instead, as of infinitely greater value, an unfailing yard-stick with which to measure life and men and motives. Such a yard-stick is a Catholic education. Equipped with this, and even though possessed of it, he will be armed none too well for life's battles."

Remove "the Stain of Ignorance."

The late Pope Pius XI makes a knowledge of the faith essential, if youth is to join the lay-apostolate in his after school years. The Pope asks teachers "to see that the pupils of their schools are properly instructed to the end that, possessing a fuller and more profound knowledge of Christian Doctrine than is ordinarily given, they may be able to defend their faith against the objections commonly raised against it, and teach and explain it to others." In this way Pope Pius XI hoped that "the stain of ignorance in regard to many of the doctrines of religion may be happily removed, and that there will be a large increase of thirsty souls to the inexhaustible sources of truth and grace, to the founts, that is to say, of the living waters of eternal life."

The deposit of Faith does not change. We teach the same truths as were taught to the first converts in the Catacombs. The presentation of these truths can and has altered, according to circumstances in the history of the teaching Church. "Non nova sed nove"—is the scholastic principle which will guide us. We shall look upon the same truths from a fresh viewpoint.

We do not have to worry over the subject matter, for that is provided and guaranteed for us. Our concern is with the ways and means of capturing the youth of to-day, and of sowing in his receptive mind the seed of interest in this body of truths which he has inherited through his baptism. Looking around us, we watch the efforts of other agencies to capture the youth of to-day. In them there is a commendable appeal to the mind of youth, through pamphlets and discus-

sion, through lectures and study-groups. These agencies "walk the second mile" with youth when they, as it were, button-hole the individual and impress upon him how valuable his gifts will be to the movement. Such an approach is normally irresistible; its flattery usually wins. The youth is convinced, and he relishes the thought that he has something that this movement recognises as worth while. Certainly he must join such a body which offers him an opportunity to develop that latent talent.

We, Catholic educators, must keep pace with the times if we are to exert any influence over them. If we observe that the enemy is gaining ground through a definite plan and tactics, we must adopt a similar campaign, or the children of this world will pass us by in contempt. To teach Christian Doctrine to-day in the manner it was taught in a different age under different circumstances, would be to aim without ever hitting the mark.

The Catholic Evidence Guild.

Every able teacher finds ways and means of stimulating his pupils to think. The brains of our best teachers are constantly riveted on that problem. In one of our girls' secondary schools in the Archdiocese of Perth, W.A., there has been an attempt to translate the spirit of the Catholic Evidence Guild into the teaching of Christian Doctrine. For ten years the technique of the Evidence Guild has been applied, gropingly at first, but now with the assurance that it has improved the teaching of religion so markedly that the system has come to stay.

The Catholic Evidence Guild at Westminster, London, trains speakers to man the soap boxes in Hyde Park on Sunday mornings. The Catechist has to be trained to face a crowd which includes communists, heretics, agnostics, and scoffers. He has to be able to clothe theological terms in homespun words and current slang. If he loses his patience with irrelevant interjections, he loses his chance to win the crowd. The most successful are those speakers who can parry a thrust with humour, and bring the laughter of the crowd to barrack for them.

The School Guild does not aim at public speaking as its primary object, although it does teach the obligation of defending and spreading the Faith. The School Guild bridges the gap between theoretical instruction and practical problems, as met in the world of to-day. Youth are not equipped for this anti-Christian world of ours if they never hear any objections to the Faith. Many of the leaders of Communism in Australia are ex-Catholics and past-pupils of our schools. Within our Universities the casualty list of lapsed Catholics is much too heavy. What lazy apostles our young people are compared with the young communists! Our youth lack confidence in their own powers of explanations, and so they run away from any and every attack on their Faith. Our youth have little enthusiasm to share the "good news" with others. Why is this so with our boys and girls on leaving school? We Catholic educators must accept a share of the blame, and

humbly admit that our weapons need reconditioning and our tactics need an overhaul.

The introduction of the Guild method to Australian schools was the work of Mr. F. J. Sheed, a Westminster guildsman, who in 1925 formed and conducted a school Guild at the Dominican convent of Santa Sabina, Strathfield, Sydney. Mr. Sheed, of the publishing firm of Sheed and Ward, was not a teacher, but he acted as an irritant with fine results. He blew into the class-rooms like a fresh wind from the world of reality, and caused a stir and scuffle among the old ways and old minds there.²

A Fresh Challenge to Stir Us.

We teachers are a conservative body. We are slow to change the habitual ways which have brought us a considerable success. We have seen so many fads come and go that we grow cynical of "new methods" as we grow old. We need much persuasion to welcome the radical into our class-rooms.

In the parable way of teaching, Christ stirred His audiences to ask questions. The Scribes and Pharisees, the teachers of the people, were stung to thought by His new, and to them, revolutionary interpretation of the Scriptures. Having heard Him speak, they gathered in small groups to discuss what He said and to compare their manner of teaching with His parables. They had to admit that He held the people better, and had a more active response from His pupils than they enjoyed in their synagogues, conducted on traditional lines. It was a bitter lesson, but they learned it, as is evidenced by their discussion groups using His technique in planning questions that might trip Him up. The challenge of the new Teacher and His way of teaching roused them up and lifted them out of the old ruts.

To remain in charge of the same class, doing the same type of work in the same old way, is a danger to the human mind. It is not practical to shuttle teachers up and down the grades. Years of teaching dull the resiliency of the mind. We need some challenge to arouse ourselves to fight and relish the joy of battle and the glory of the combat. Some teachers will say:

"I am too old to stir myself to tackle this new way, this Catholic Evidence Guild technique of teaching religion."

To all such teachers we reply:

"You will grow old and rusty much too quickly unless you welcome the Guild as something that will renew yourself, that will lift you up, and add a fresh zest in living. The sure way to think and act as if you were too old is to carry on with your mind on the past."

Tradition narrates that when the man born blind was made to see by Christ, he was so intoxicated by the beauty of the moon that he ran excitedly to his family and neighbours to gaze up and share his joy. Those sensible folk could not understand this fuss over the moon which was there in the sky nearly every night. To their surfeited eyes, the moon had shed its magic long ago. To the man born blind, its beauty

²See "The Catholic Evidence Guild in Schools," by Sr. M. Anselm, O.P. (E. J. Dwyer, Sydney, 1939, P. 7).

strikes his opening eyes with the shock of discovery, for no one had enthused over the moon while his eyes were closed.

All the great Catholic writers in England, Hilaire Belloc excepted, are converts to the faith. They approached Catholicism with adult minds; they began where the average Catholic leaves off. In France, the three foremost Catholic writers, Claudel, Henri Gibéon, and Mauriac were born into the faith, but deserted it later, because having just swallowed their doctrine whole, they found it unworthy of their intellectual training. Then accident and grace led them as adults to examine the dogmas and claims of the Church, and all three returned to the full practice of their faith. Since then they have devoted their gifted pens to make better known what the Church is, and her treasury of riches for the human soul.

Those who have worked the plan of the Catholic Evidence Guild in schools claim that it has brought them to look upon the truths of their faith with a deeper and more satisfying appreciation. They return to their Christian Doctrine texts and courses with the avid curiosity of a convert.

Are We Preparing for the Open Forum of Life?

It is our responsibility to prepare our pupils for the problems they will encounter when they leave school. It is no longer possible for Catholic boys and girls to live a sheltered life apart from the world. Their schooling should prepare them to go to the pictures and judge them critically, to listen to the radio with discrimination, to read the current literature in the press, periodicals and books with a question mark in their minds, to mix freely with non-Catholic young people, and yet retain a Catholic viewpoint on important issues. They cannot do so unless they have first learned by their own efforts what that viewpoint is, and why it exists. I say with emphasis, by their own efforts, otherwise what they learn will not survive the after-school conditions, because they had not made it their own through personal thought and action. So they build up for themselves a "Catholic mind," and under its light they face issues and make decisions.

To convince ourselves of the inadequacy of the ordinary formal teaching of religion, let us spring a question-box session, a Catholic quiz, on the class, and listen to the lame answers to the queries, practical cases, and objections. Without the teacher to lean upon, they flounder and sink into futile generalities. Those pupils studied their Christian Doctrine, but they have had no practice in talking about it or defending it. Children, like grown-ups, learn more of the inner meaning of the doctrine through practical cases and problems, than through class exposition and explanation.

The modern technique of study circles, discussion groups and small tutorial classes, is replacing the class lecture in our best teaching centres. The communistic "cells" employ this intensive method to indoctrinate its future leaders. The technique is based on the sound psychological fact that people are more interested in seeing knowledge work than in an abstract explanation. Either we adapt this technique

to our senior classes, or our pupils will leave us unarmed to meet the attack.

This is the age of open-forums, of public debates, of free discussion, where nothing is free from criticism. Pupils learn the essential doctrines of their Faith in all our schools, but are they trained to use that knowledge in this atmosphere of "free for all" discussion? Can they answer the difficulties clothed in the language of the market place? To equip them with knowledge is the first step. The next step is to make them efficient in the use of the tools of knowledge through debate, discussion and disputation. The third step is to inject them with the desire to use these hard-earned tools as active members of the lay apostolate. Those who have adopted the Catholic Evidence Guild system into secondary schools claim that these three objectives have been attained. They go further, and say that pupils trained in the Guild method are eager to use their skill upon others, and are quickly enlisted to join the advancing forces of the lay apostolate. In other words, the advocates of the Guild method state that it sows the seed of desire in the hearts of youth to continue using these tools, burnishing them through practice, and constantly on the look out to improve them or exchange them for others. That is the ideal every one of us hopes for. Too often the Catholic layman is like a person with one weak eye and the other very strong. Naturally, everything tends to focus in the range of the strong eye, and the weak eye grows weaker from lack of use. So is the Catholic who ends his study of religion with school days. His secular knowledge grows because of his interest in developing it through reading and discussion. His religious equipment deteriorates, and the poison weed of doubt, indifference, and a dwindling appreciation of the Faith take root in the garden of his soul. If the Guild method does arouse a thirst for religious knowledge which continues in adult life, then we should give it a fair trial in our schools.

Generally speaking, here is where we stand: 1. we do not challenge our classes with objections; 2. our pupils on leaving us do not feel confident that they can speak about their faith, so they remain silent; 3. we have not set the feet of our past pupils on the path of the lay apostolate; 4. our methods of teaching religion do not lure and entice our pupils to action. It is claimed for the Guild way that it does all these desirable things. Well, let us see.

The Catholic Evidence Guild Technique.

To simplify the analysis of the Catholic Evidence Guild technique applied to the teaching of religion in secondary schools, I am calling the parts steps.

1st Step: the instruction:

This is the teacher's responsibility. A clear, definite, orderly statement of the thesis is presented to the class. Its doctrine is stated. One or two reference books are recommended with the relevant chapters indicated to prevent the pupils thumbing their way through irrelevant matter. The exposition will be coloured by the aim of using this material for discussion and debate. With this in mind, the teacher will

lay emphasis on the logical appeal of such doctrine, how reasonable it is, and how acceptable. The teacher, like an experienced lawyer, presents the ideas briefly, with no trimmings, and marshals his arguments in a natural order. It is an appeal to fact, and that is not helped by a sentimental oratory. Clear, brief, factual, orderly, are the desirable qualities of the instruction.

2nd Step: the discussion:

The discussion has two parts. First the teacher discusses the thesis, bringing out its argument, its consequences, its difficulties, and proposes and answers objections. The next step is to invite and encourage the class to bring up objections. This is best done through a Question Box, into which the pupils post their written questions, without adding their names. This way helps the shy pupils. Writing out a question formulates the objection more clearly for the pupil. The Question Box gives the teacher time to think out the objections, to chat over it with other teachers, and to consult references, if in doubt.

Devote a class period to the objections, with teacher and class threshing them out together. Some the teacher will answer, but the many are best tackled by the pupils themselves in a class discussion, with the teacher directing and prompting, but not usurping the floor. In this way pupils can be taught a logical way of facing any objection to the Faith. There is an art in this. Left to themselves, the pupils will usually talk around the objection and never come to the point. The following plan has been found very useful:

1. Examine the objector's premises.

See if his statement is correct or incorrect. Examine whether his conclusion from his statement is correct or not.

2. See the doctrine the objector is attacking.

See what aspect of the doctrine is being attacked, and bring that home to the objector. Cardinal Newman always re-stated what he believed his adversary thought and said in his attack. The Cardinal was so scrupulously fair that he put the argument better than his opponent did. An example of what I mean is this:

Objection: Christ Himself said: "The Father is greater than I", so, on His own admission Christ cannot be God.

The Answer: 1. The statement is correct. Christ did say: "The Father is greater than I". But the conclusion is incorrect. It does not follow from the statement that Christ is not God.

2. The particular aspect of the Divinity of Christ that is being attacked is the union of the Divine and Human Natures. In refuting the objection, a simple explanation of the Hypostatic Union must be given and the text reconciled with this.

Once the class adopts this or similar plans of attacking objections, much time and irrelevant talk will be avoided. In answers to objections, all quotations from the New Testament should be *read*, not just spoken

from memory. Insist on the pupils quoting the chapter and verse and reading out the extract in full. This is good training for accuracy on quoting authorities.

More important than the objections proposed by the teacher are those which the pupils are encouraged to bring forward. The pupils may use books such as "Radio Replies," "The Question Box," or extracts from current books, periodicals, or daily papers. The late Pope Pius XI said: "Youth to-day more than ever should be forewarned and forearmed against the seductions and errors of the world." To discuss objections to the faith brought up by the pupils is not merely useful, but really essential training for the world of to-day. Objections handled in class by teacher and pupils is training that will last. Sometimes the teacher is heckled by the class, and if he can "take it," the class will learn how they can "take it" in later years. Pupils' difficulties and objections, like wounds, should be kept open until they are healed. If we teachers get impatient and brush them aside, the pupils will tend to grow secretive, like a wound that tries to close over its own poison.

Having been encouraged to bring into the light of the class-room many hidden doubts and personal questions, our pupils will enter the University, commercial life, and social contacts "forewarned and forearmed" (Pius XI) so that the attacks on the Church will have lost their novelty, their edges will be blunted, and the shock of them will be greatly lessened.

Pupils may be helped to look out for attacks and objections to the Church by the teacher baiting them with newspaper cuttings. This brings the teaching of religion down to earth when the pupils realise that it is current comment. This exercise compels mental mastication. The pupils are receiving a discipline and mental food in religion proportioned to the parallel march of the mind in secular knowledge.

3rd Step: The Essay:

The first two steps are preliminaries to the real Catholic Evidence work. They are essential, however, a necessary introduction to the technique which is quite new to the pupils. The teacher has clearly taught the thesis, and the subject matter has been clarified by the discussion of objections. Now the pupils are set the task of writing an essay on the topic. The teacher summarizes the subject once again, giving the whole class the same general headings. For example: On the Divinity of Christ the following headings could be given:—

1. Introduction: The basic importance of the doctrine.
2. Christ claimed to be God (a) indirectly by claiming powers proper to God alone: St. Matt. V. 21; St. Matt. IX. 1-8; St. Mark 11. 8; etc. (b) directly, before the Sanhedrin: St. Matt. XXVI. 63-66.
3. Christ proved the validity of these claims:
(a) by miracles; St. Mark 1. 4-45; St. Matt. IX. 18-26.
(b) especially by the Resurrection: St. Matt. XXVIII. etc.

You will notice that an essay written under these headings will cover only one aspect—the claim Christ made, and its proof. Do not let the children attempt too much in one essay. The Divinity supplies material for several papers; for example, “Christ, the fulfilment of prophecy” is a lecture in itself. The claim and its proof by miracles seems the aspect most within reach of the child’s mind. Set the pupils to write it up. This should be their own work, and they should be free to use reference books, text-books, and Catholic Truth Society pamphlets. Some direction is necessary here: pertinent parts of reference should be indicated so that pupils may not weary of wading through much that is not ad rem.

A plan of essay writing might be something like this:—

1. State the thesis briefly and clearly.
2. Explain the meaning of terms used in stating the thesis.
3. Show the relevance of the thesis to others that have been done or are to be done.
4. Place the main emphasis of the essay on the argument of the thesis, if possible recapitulated in syllogism.
5. Feature the conclusion. v.g. “Thus the thesis stands proved.”

The girls’ secondary school in W.A. that has been using the Guild technique for over ten years makes this comment:

“When they are writing the essay, the pupils should be taught to keep their ‘audience’ before their mind’s eyes, and to remember that they are for the most part making an appeal to reason. Their essays should, therefore, be characterised by clearness and logic: point must be connected with point; important points must be repeated and insisted upon. It is wonderful how soon the pupils will become accustomed to definite paragraph connectives, and how in listening to their class-mates’ efforts, they will be on the qui vive for such connectives.

“Reference books, especially Catholic Truth Society pamphlets, should be made available to the pupils to help them in writing the essay. You will find this an excellent way of getting extra reading done, and of fostering a taste for spiritual reading. We have known girls to set up their own Catholic Truth Society library while at school, and to continue adding to it after leaving. Those of greater intellectual ability will not find the writings of Arnold Lunn, of Chesterton and Belloc, beyond them; some, too, will appreciate such works as Dr. Fulton Sheen’s ‘Mystical Body of Christ’. This supplementary reading will add variety to the total product of class essays, especially with regard to introductions and perorations.”

J. T. McMAHON.

In Diebus Illis

THE MANEROO.

The Maneroo is dealt with here mainly because of its early association with three names which are among the first recorded in the story of the Australian Country Mission—Deans John Kenny and Richard Walsh, and Father Michael Kavanagh. The former as a lad of nineteen was one of the original party of nine who accompanied Dr. Polding when, as Vicar Apostolic of New Holland and Van Dieman's Land, the first Bishop of Australia sailed from Liverpool on the "Oriental" in April, 1835. Richard Walsh and Michael McGrath came as students from Waterford at the end of 1837, or the beginning of 1838, shortly after the arrival of Father Lovat, who had been for some years the Professor of Physics and Moral Theology at Stonehurst with the Jesuits (Kenny). They were therefore the first of Dr. Ullathorne's illustrious recruits to reach Sydney. Michael Kavanagh, whose name in the records of the time is sometimes spelled "Keaveny" and "Cavanagh," arrived on the ship "Rajah" in 1840. He was from the Archdiocese of Tuam, and a fellow passenger and co-diocesan was Michael Ryan who was later, with Bishop Murphy, the co-founder of the Church in South Australia, and for many years the Vicar General there; on board also was Father Platt, a Franciscan, who, however, did not remain long in Australia, but went to Palestine. So now for The Maneroo. Like many another area with a name bestowed by popular assent, e.g., "The New Country," "The Riverina," etc., nobody can tell you exactly where it began and where it ended. It was—a hundred years ago—an extensive tract of South-eastern New South Wales stretching from somewhere near Queanbeyan to Gippsland, across to Kiandra and Kosciusko, and embraced the roughest part of Australia. Its front door was thrown open by Charles Throsby when, in 1820-21, he explored the country watered by the rivers Yeal-am-bidgee (The Molonglo) and The Boongaroon (Yass), which flow into The Murrumbidgee, and, no doubt, though his statements are confusing, discovered the larger river itself. He was definitely the first white man to see the Federal Capital Territory. At the time Throsby was a settler at Moss Vale of which he was the pioneer. By profession a surgeon, he arrived in Australia as a ship's doctor in 1802, and was the medical officer at Castle Hill when there broke out the Rebellion which involved many Irish political prisoners. He laid aside the medicine and was appointed Commandant at the penal settlement of Newcatle, a position he filled for five years with great fairness and much success. He retired through ill-health and went to live at Glenfield, near Liverpool, on 500 acres of land granted to him by Bligh and ratified by Macquarie in recognition of good service. It was a small holding, and to provide for his stock he formed a sheep station near Moss Vale in 1817, from where as a starting point he made excursions, frequently with Hamilton Hume, of Appin, into the unknown land to the South, which came

to be known as "The New Country" or "Throsby's Country"; his exploration extended from Jervis Bay to Bathurst and from Stonequarry (Picton) to Canberra. He was the first Resident Magistrate appointed to the division then known as Argyle, which included Goulburn, and was also one of the first non-official members of the nominee Legislative Council. He was a good and just man; but the end was tragic—while a resident of Liverpool he went surety for a Sydney merchant who absconded, and when some years later Charles Throsby was ordered to stand to his guarantee he shot himself. He is buried in the old Liverpool Cemetery. In the last of this series of articles ("A.C.R." Jan. 1945) it was stated that a son of Charles Throsby made to Father Gould, of Campbelltown, a present of some of the huts where the convicts were housed at Berrina, so that Mass might be said there. This statement contains one of those inaccuracies which so easily creep into this class of writing. The donor of the huts—also a Charles Throsby—was a nephew of the explorer. The senior Charles Throsby died without issue. So much for the correction. About three years after the discovery of the Federal Territory which Macquarie visited in 1820, Ovens, a Brigade Major, and Currie, a ship-captain, pushing on in 1823, came upon the Monaro Plains—the native term Maneroo means breasts, a peculiarity of the country being cone-shaped hills which suggested the name to the black inhabitants. The explorers called the place "Brisbane Downs," no doubt at the wish of Ovens in compliment to Governor Brisbane, whose friend and protegee he was, having served under him in the Peninsula War. These men are among the minor prophets in the book of Australian Exploration; they undertook no other expedition and did not put their names on the map. The River Ovens, the first to be crossed after the Murray, was so called by Hume after the Brigade Major, but there is nothing else. They owed what success they had on the Maneroo venture to their offsider, Joseph Wild, who had also been of the greatest assistance to Throsby. Wild's name is but casually mentioned by the historians of these excursions, but he was the best bushman of them all, and the only really expert one among them. He was just a labourer, at one time in the employ of Throsby, and could expect little recognition in a period when so much emphasis was placed on the equivalent of the "old school tie." If a man were not what was called a "gentleman" in those days, or the holder, or ex-holder without degradation, of a commission in His Majesty's Forces, he got but scant notice in the despatches and was accounted for nothing. Ovens and Currie—and Throsby, too—would have been in serious troubles many times but for Joseph Wild. He had the secret of winning the friendship and the confidence of the blacks, and had an unerring sense of direction. The bearings taken by the leaders as shown on their maps are often inaccurate; e.g., it is hard to say from his own confused account just where Throsby met the Murrumbidgee in 1820, or if he met it at all. Currie, with his bag of ship's instruments, was often hopelessly out in his reckoning, and admitted it. The same is true of the elect in other expeditions. Hovell on the trip to Port Phillip

would have got his party into the snows of The Australian Alps beyond Tumut, had not Hamilton Hume, who knew nothing of quadrants and sextants and the like, backed his instinct and his bushcraft, and threatening to leave the sea-captain to go his own way to destruction, directed his men down by Adelong and The Billabong to safety. It was that which started the soreness between the two leaders which was never healed, and which led to bitter life-long recriminations. Sturt's published calculations, if taken literally, would indicate that he was sometimes ten to fifteen miles away from the river when he went down the Murrumbidgee in 1829, whereas his diary tells that he hugged the stream all the way. On the Maneroo adventure the distance was computed by counting the steps taken from one point to another. Surveyor Meehan—the "Jimmy Mane" whom Fr. McEnroe blamed for the present site of St. Mary's—when out Goulburn and Lake Bathurst way with Throsby, had a contraption consisting mostly of a wheel which he pushed before him and counted the revolutions. These were rough methods and Joseph Wild would have none of them; he just made a guess and was as wrong as any of them; but to a bushman it is direction and not distance that matters, so whether it might be fifty or seventy miles he just kept on keeping on and eventually got to his destination. In this Joseph Wild never erred and many times led the party out of trouble. As a matter of truth all the Lake George country was located by him, and he has this to his credit which they cannot rob him of: he was the first white man to camp on the site of Canberra. They made him a police constable, no doubt as a reward for his services; later he retired and lived on a small property at Moss Vale, where he met his death, being gored by a wild cow in a mob he was drafting; he was eighty-eight years of age at the time, and gamè to the end. They buried him in the old Church of England cemetery at Bong Bong.

Currie and Ovens were the last of the explorers as such to be interested in The Maneroo, and their work, according to the journal left by the former, went no farther than the edge of the Monaro Plains; all subsequent discoveries were made by the settlers pushing always onwards in search of good pasture lands. The route these settlers took can be easily traced from Moss Vale. When Throsby and Meehan opened up "The New Country" or "Throsby's Country," the first to take advantage of the promising ground were Throsby himself and Joseph Wild. One of the young Macarthurs of Camden had accompanied the explorers on their early journey, and no doubt had fine tales to tell when he went home, and so we find Hannibal Macarthur taking up the first ground about Taralga—Arthursleigh, it was called, and the records of births, deaths and marriages were kept there. Macarthur had no love for Catholics and showed it plainly on all the many properties he got possession of, so when the evil day came and he had to dispose of one of the choicest of them, "The Vineyard," near Paramatta, and Dr. Polding was the buyer, there was loud lamentation in the ranks of The Select, e.g., Colonel G. C. Mundy: "At a later period

of my stay in the colony, Mr. Macarthur went to reside in the interior, and this pretty and cheerful place falling into the hands of the Roman Catholic hierarchy, was converted into a convent—in worldly and my eyes, a most melancholy change.” The new owner called the place “Subiaco” and the Benedictine Nuns took possession in 1849. The first to be attracted to the Federal Capital District were J. J. Moore and Robert Campbell; the latter’s holding included Duntroon, where the present Military College now is, while that of the former had in the beginning the name by which the Federal City is now known—Canberra. Dr. Watson has this interesting note: “In 1826 J. J. Moore spelt it Canberry, but in 1831 he spelt it Canburry. John Lhotsky, in 1835, spelt it Kembery. The department of the Surveyor-General, in issuing deeds, in 1837, spelt it Canberry, and in 1838, Canberry. S. M. Mowle, who resided in the district from 1838 to 1852, spelt it Caamberra. W. Davis Wright spelt it Kamberra. It is impossible now to determine the original correct pronunciation or the meaning. The official pronunciation now adopted is with the accent on the first syllable and as if it were spelt Canbrra.” It is, as Dr. Watson observes, impossible now to say what the word Canberra meant to the Aborigines. One suggestion is that it comes from the native Nganbirra, a meeting place. The present scribbler remembers hearing Old Timers long before the days of Federation, say that it was the native name for the young Kookaburra; he passes the information on without prejudice. It was not till the early ‘thirties that “squatters” began to reside in the district. The land had been valued by Sir Thomas Mitchell at two shillings per acre, and was used as grazing stations. It was all part of what was known as Limestone Plains, and the first to take up residence was John McPherson, whose son, John Alexander McPherson, was Premier of Victoria from 1869 to 1870, and Chief Secretary from 1875 to 1877. The latter was born at Canberra and was about eight years old when the family trekked overland to Mooney Ponds in 1842. Robert Campbell came to Australia in 1797 seeking tidings of a boat belonging to the firm of Campbell Clark and Co., of Calcutta, which had been wrecked in Bass Strait. He remained in Sydney and became its first merchant, building the famous Campbell’s Wharf, which is mentioned so often in the stories of the teamsters when they carted wool five hundred miles by bullock dray to be shipped to England. In 1806 when famine threatened the colony a ship of Campbell’s, “The Sydney,” was chartered by Governor King and despatched to India for relief. “The Sydney” was wrecked near New Guinea, and after much delay the owner was compensated by a grant of land which he took up at Pialligo, afterwards called Duntroon. Other names of note appearing in the directories of the time are Johnston, who figured in the dethroning of Bligh, and Terence Aubrey Murray, the father of John Hubert Plunket Murray, the great Lieutenant-Governor of Papua, and Gilbert Murray, the illustrious professor of Greek at the University of Oxford. T. A. Murray’s property was Yarralumla, where the Duke of Gloucester resides as Governor-General of the Commonwealth to-day.

By the year 1833, according to statistics given by Dr. Watson, the Compiler of *The Historical Records of Australia*, the whole white population of the County of Murray, of which Canberra and the neighbourhood formed about one fourth, was 510 (475 males and 35 females), of whom 315 males and 2 females were convicts, and Charles McAlister reminiscence on "*Old Pioneering Days in The Sunny South*" says that in the same year there were scarcely more than a dozen white women in the neighbouring county of Argyle, or even between the Goulburn and Bathurst districts. He gives the names: "Kitty Wade, the first to arrive; Mrs. Healey (Mat Healey's wife) and her two daughters, Mrs. Taylor (Tarlo), Mrs. Hamilton (Chatsbury); Mrs. Davis and Mrs. Chapman wives of two troopers); and the Authors' mother and two sisters." It was in that year that the first visits of Ministers of Religion are recorded; and though the Rev. John Vincent, C. of E. Clergyman at Sutton Forest, paid quarterly visits to Goulburn and occasionally went as far as Lake Bathurst and Lake George, Father Therry was probably before him in the Federal Territory. An entry in the latter's diary, given by Dr. Eris O'Brien, shows that on Monday, 12th September, 1833, he went from Goulburn to Mr. Kenny's at Lake George. Father Therry kept to the Port Phillip track and his stages can be easily identified. They lie from Bargo Tavern by Bong Bong to Goulburn, thence to Reddall's Station, to Hume's, to O'Brien's Yass Plains, to Mantones. Reddall's place was at Cullerin; Hume was John Kennedy Hume, of Gunning, where he was shot by Whitton the bushranger; O'Brien's was Douro, Yass Plains, all of which are along the present Hume Highway, while Manton's name is perpetuated by Manton's Creek, a few miles beyond the present town. Doubling back on his tracks, Fr. Therry called at Mat Healey's and from there went out to Lake George to Kenny's. Kenny, perhaps, the only Catholic land-holder in the neighbourhood at the time, was one of the band of the Faithful who, with Michael Dwyer the Wicklow Chieftain had kept the Perpetual Watch before the Blessed Sacrament in Davis' House in Sydney after the deportation of Father O'Flynn. He had a property at Appin, and went from there to Lake George. Fr. Therry in 1833 had a roving commission wherever there was settlement in New South Wales. He was visiting Bathurst and the Hunter River as well as the South, and his visits were of necessity infrequent; but when after the arrival of Dr. Polding in 1835 he was given the charge of The Illawarra, Argyle, and County Murray districts, with Campbelltown as his Headquarters, he was able to give more attention to The Maneroo, though it does not appear that he penetrated deeper than Bungendore and Queanbeyan; so we find Fr. Lovat's diary of 1839 (Dom Birt) giving a round of fixtures—Goulburn to Lake George, to Carey's, to Bungendore, to Molonglo, to Queanbeyan, to Yarralumla, to Gininderra, to Yass—which he took over from Father John Fitzpatrick (1838), who no doubt was following the tracks blazed by Father Therry. By this time the population had increased from the 510 in 1833 to 1728 in 1836, and 2111 (1562 males and 549 females, of whom

666 males and 24 females were convicts) in 1841. Most of the Catholics were employees, but there were land owners, too, amongst them, notably Carey at The Gap and John Dwyer, the son of the Irish Leader, who went to Bungendore most likely on the advice of Kenny and of Father Therry, with whom he was closely associated in Sydney from his arrival after his father's death. Another name that should be mentioned here is that of Sir Terence Aubrey Murray, which is of interest for several reasons; because of the prominent position occupied for many years by the man himself; because of his association with Yaralumba where Mass was said in the early days probably by Fathers Therry and Fitzpatrick, certainly by Fathers Lovat, Michael McGrath, Michael Kavanagh and Richard Walsh, and which is now the residence of the Governor-General; and also because of a thing that rarely happens—he was the illustrious father of two most illustrious sons, Sir John Hubert Plunkett Murray, the eminently successful Lieutenant-Governor of Papua, and Gilbert Murray, Regius Professor of Greek at Oxford, one of the outstanding classical scholars of the world. Terence Aubrey Murray was born at Ballistow, Limerick, in 1810, and was educated in Dublin under the care of the Reverend W. White, M.A. The family came originally from Scotland in the reign of James 1st; some bearers of the name followed Sarsfield later on; and Captain Terence Murray, the father of T.A., went with Wellington to Spain. He was in the Coldstream Guards and, transferring to the 48th, came with his Regiment to Australia, where he took up land at Lake George. Revisiting Ireland in 1826, he returned to this country the next year and brought with him his son, aged 17, who had been intended for Trinity. The boy was put in charge of the father's sheep station and for four years lived almost in solitude, his only associates being a few shepherds and the wild blacks. While quite a young man he was made a magistrate by Governor Bourke, and conducted with Lieutenant Waddy a successful expedition against the bushrangers who were at that time terrorising The Maneroo and the Murrumbidgee districts. In 1836, in partnership with Thomas Walker, the philanthropist of Yaralla, Concord, he came into possession of Yaralumba, which had been promised to someone else who failed to fulfill the conditions. Before the end of the 'thirties Terence Aubrey Murray trekked across the hills by Tumbarumba and was the first white man to do so, taking up land at Jingellic on both sides of the Murray River. At the first establishment of a representative Legislature in 1843 he was elected for the Counties of Murray, King and Georgiana, a slice of country extending from Queanbeyan to the present Victorian border. In fact, from the first glimmer of political representation through all the steps by which we came laboriously to responsible Government until 1862 when he entered the Upper House, Murray represented a constituency in Parliament; he was never defeated at an election. He was twice a responsible Minister, and held at various times the office of Chairman of Committees and Speaker of the Assembly. Like W. C. Wentworth, with whom he was closely linked in many a political and

national endeavour, T. A. Murray's is one of the columnar names in our early constitutional history. His achievements were, of course, not as brilliant or as enduring as those of the greater man, but his sentiments being always characterised by energy and honesty of conviction he enjoyed in the highest degree the confidence of the people. Clean-limbed and tall, with a lean, scholarly face, and a dignified bearing in every circumstance, he was an impressive figure. Though not eloquent in the accepted term, he was a persuasive speaker and often carried his opponents by his earnestness, even when at times they might be disposed to doubt his judgment. He was knighted in 1860, and in 1862, when Wentworth went to live in England, he succeeded to the Presidency of the Upper House.

The first public speech made by Terence Aubrey Murray was delivered on the steps of Old St. Mary's, when he stood by Father Therry in his appeal for support to complete the church. He recalled the occasion in 1865 after the burning, when at the great meeting in the Prince of Wales Theatre he joined wholeheartedly in the movement for the restoration of the Cathedral. Having paid a fine tribute to the memory of Father Therry, who had died only a year before, Murray continued: "... He was a spectator of the burning building, and certainly he never could forget the sight. 'Thousands of people were there, but everyone appeared to be impressed with such a deep sense of the calamity that had fallen upon so many of their fellow citizens that no one spoke except in whispers. The glare of the lurid flame lighted up thousands of pale countenances, while the stillness that prevailed, and the suppressed sobs, showed the deep sorrow that was felt at the rapid and terrible destruction. He had now been before the public a very long time, but his first speech was made on the steps of St. Mary's Cathedral, when he solicited contributions in order to complete the work. That was in 1835. On that occasion, if he remembered correctly, the Rev. Father Therry gave a donation of £1000. After the lapse of thirty years the desire which he had of seeing that structure standing in its position was as strong as it was on the occasion alluded to. That was his first speech; and if this should be his last—for the issues of life were in the hands of a Higher Power—it would be a gratifying thought to him that his last speech was in advocacy of the great object for which they were assembled'" ("S.M.H." 7th July, 1865). T. A. Murray kept open house at Yarralumla for the priests travelling on their rounds, and until he sold the place to his brother-in-law, Augustus Gibbes, and went to live at Richmond House, Darlinghurst, in 1858, Mass' was said regularly at the historic homestead; also when his kinsman, Dr. John Fitzgerald Murray, a Magistrate and the owner of Woden, died, a Requiem was offered there by Dean Richard Walsh. All the same, it is evident that Sir T. A. Murray was a member of the Church of England, despite his friendliness and his derivation from Irish Catholic stock. His name is given as one of the original holders of a pew in the Anglican Church of St. John the Baptist, Canberra, the oldest church in the area, which was opened

12th March, 1845, by Bishop Broughton, and which comes into the news to-day as the place of worship attended by the Duke and Duchess of Gloucester when in residence at Yarralumla; when he died, 22nd June, 1873, he was buried in accordance with directions written by himself in the same grave as his friend, Mr. Edmund Powell, Barrister, in the C. of E. Churchyard of St. Jude at Randwick, the service being conducted by Rev. Thomas Watson the Rector, and the Metropolitan Bishop of Sydney, Dr. Barker ("S. M. Herald" June 26th, 1873). Both the "Herald" and "The Freeman's Journal" note that among the carriages in the cortege to do honour to the late Statesman was that of the Roman Catholic Archbishop of Sydney. All this is intriguing when one comes to consider how his two sons, John Hubert Plunkett, afterwards the great Pro-Consul of Papua—the first Australian Governor of the first Australian Dependency—and Gilbert the Regius Professor of Greek at Oxford came to be baptised in the Catholic Church. In the Register kept at St. Joseph's Church at Newtown there is a very interesting document pasted in to face the page bearing the entry of these two children's names set down as baptised on 28th November, 1869. It is half of a covering letter—folder type—to Father John Paul Fitzpatrick, who had replaced the well-remembered Father Garavel a few months previously. It reads: "Dear Father Paul, Dr. Forrest asked me to bring up for entry in your Register of Baptisms the enclosed names of two boys of Terence Aubrey Murray, baptised by him at St. John's on last Sunday, November 28th, 1869, by permission of the Vicar. The first boy, George Gilbert Aine Murray, was born January 2nd, 1868; the second, John Hubert Plunkett Murray, on November 27th, 1861. Evelyn Mary Murray was sole sponsor for her brother, George Gilbert Aine, and Hugh Murray Guinn was sole sponsor for John Hubert Plunkett Murray . . ." Dr. Forrest was, of course, at that time Rector of St. John's College, within the University of Sydney. It is a pity that the other half of the letter with the signature of the writer is missing, as it might have contained something valuable. For example, what remains of the note does not give the Mother's name, but Father Paul has it down as Agnes Edwards. T. A. Murray was twice married—in 1843 to Mary, second daughter of Colonel S. G. N. Gibbs, Collector of Customs, Sydney; she died in 1857. The second wife and the mother of these two children—the eldest born Nov., 1861—was Agnes, third daughter of Mr. John Edwards, of Fairlawn House, Hammersmith, London; she survived her husband. It was after the first marriage that Murray took the pew at St. John's Church, Canberra (1845). If the second wife, were a Catholic she left the baptism of the first child stand over a long time—eight years. Then again Mary Evelyn, a child of the first union, was sole sponsor for her brother in 1869. One fancies that if the second half of the letter had been preserved it might throw light on the puzzle. Sir John Hubert Plunkett Murray, named after his father's great friend who was for many years Attorney-General in New South Wales, and always a staunch Catholic, kept to the Old Faith and throughout

an honourable life rich in achievements for his Native Land was always an exemplary member. His younger brother, however, does not appear to have adhered to any form of religion. He was of the Order of Advanced Enlightened Intellectuals who took an interest in current practical affairs as well as devoting themselves to Science or the Classics. In the latter Gilbert Murray excelled. Like his brother, he was educated abroad, and at the age of twenty-one was appointed Professor of Greek at the University of Glasgow; eight years later he became Regius Professor of the same at Oxford. He carved for himself a niche in the Hall of Literary Fame by his critical essays on the Masters, while his translations of the Greek tragedies, notably those of Euripides, are in a class apart. Highbrows have brought him to task in that he gives too much of the modern touch to his renderings, but in this he has brought the Masterpieces down from the clouds and placed them within reach of the average man. In later years his daughter, Rosalind, with the Murray flair for turning up unexpectedly in the Catholic ranks, has joined the band of recent Catholic English Writers with such delightful thoughtful offerings as "Time and The Timeless," "The Good Pagan's Failure," etc. What suggested the title of the last-named she does not say, but one can always hazard a guess.

It was not till 1838 that even the Church of England was able to station a minister south of Sutton Forest. In March of that year the Rev. William Sowerby was appointed to Goulburn and carried on a broad-minded ministry till 1875. The Rev. Robert Cartwright, a very old man, went to Yass, and in July of the same year the Rev. Edward Smith, through the generosity of the Campbells, took over the Maneroo with his residence at Queanbeyan, where he lived for nineteen years. Dr. Polding, with his much slenderer resources, was not far behind with an appointment. Up to this time he had only six priests, besides himself, to work the whole of the continent, but in July, 1838, there arrived the band whose names have so often been spoken of in these articles. In the following August, after laying the foundation-stone of St. Augustine's, Yass, he placed Father Michael Brennan in that centre and Father John Fitzpatrick at Goulburn; part of the duties of both was to attend Queanbeyan. In 1840 Father Michael McGrath replaced John Fitzpatrick, and he went much further afield, going over that exceedingly rough country as far as Twofold Bay. There lingers a tradition in some of the oldest families around Delegate of this most zealous priest calling at the bark huts of their forbears in 1841; and the performance is all the more remarkable when it is learned that it was only in September of that same year that any type of wheeled vehicle succeeded in crossing the Coastal Range. Father McGrath, of course, rode, but from the following letter the going would appear hard enough even for a horseman: "Driscoll's Inn, Maneroo. It gives me great pleasure to inform you of my trip from Broulee (Muriya) to Maneroo over the here-to-fore considered impassable Coast Range. I started on 26th ult. from the Coast with a team of eight bullocks and a load of nearly fourteen hundredweight. I reached Bredbo on the

9th inst., four days out of which were occupied in resting the bullocks, so that my journey would have been completed in eleven days had it not been for the density of the scrub and live and dead timber which we had either to cut down or remove from the road. I had when I left the range on the New Country upwards of ten cwt. on the dray, and the bullocks drew it over easy enough, owing much to the management of the drivers. The possibility of bringing a dray over the ranges is now set at rest . . ." (Extract of a letter from Mr. Nicholson to Captain Oldney, Sept. 16th, 1841). Father McGrath's tour was undertaken only a short time after Lieutenant Waddy's trip to the Snowy River, the first recorded; and only a matter of months after Count Strzelecki climbed Kosciusko—the Targangal of the Blacks where they hunted the toothsome Bogong moth every summer. The Polish Count had followed on after Angus McMillan, who had trekked for grass with Lachlan McAlister's sheep from Strathaird, near Goulburn, and went as far as the McAlister and the Latrobe Rivers. The Scot was the real discoverer of Gippsland, which he called "Caledonia Australis." It was Strzelecki who gave the Governor's name to it. Strzelecki was a philanthropist as well as an explorer and scientist. He was knighted for his fine work done in the days of the Irish famine.

With all the circumstances noted, it is easy to understand how poorly the spiritual wants of the Catholics were met in that land of immense distances and rough travelling. It was impossible for one priest stationed at Goulburn to get round more than once a year at most. Good types of immigrants were arriving mostly from Ireland, and with the Faith of their country burning brightly, they did a great deal to help themselves: the tales of their grit in the endeavour to get the service of a priest are astonishing. Some of them went two hundred miles by bullock dray to have a child baptised. Young people travelled a like distance and by the same conveyance to be married. Here is a story worth the telling: "At a meeting held in the Catholic School, Braidwood, 20th July, 1862, Mr. Dudley McGrath, seconding a resolution to finish St. Bede's Church, said: "On this my first appearance at a gathering of Catholics held in this town, I must say that I am pleased to see so many persons present, but I grieve to see so few of the old hands such as myself. This shows that we are dwindling away gradually and that soon our places will be filled by others. With our Reverend Chairman (Dean Edward O'Brien) I must say it is a blessing to have such a church as St. Bede's is and will be when finished. I remember when twenty-two years ago I came with my wife to this place no church or clergyman of any denomination were to be met with. Once every three or four years was as much as we could hear Mass or see a Catholic priest. When my first son was born Father McGrath was then travelling about and christened the child. When my daughter was born visits of Clergymen were still rare; therefore, when the infant was three weeks old her mother carried her on foot to Goulburn where Father Brennan (who succeeded McGrath in 1843) christened her. That Rev. gentleman was then stationed at Bungonia.

and to him I gave my first subscription for the upholding of our Church in this distant land far from our beloved Ireland. But now how things are changed for the better! We have our clergyman and a church partly raised. Let us finish it and do all in our power (even more than that) to accomplish this much-desired object of finishing St. Bede's Church. As long as one of my family remains, help for that object will come from us. Let everyone here do the same and we need not fear the result." Braidwood is some fifty miles from Goulburn; there was scarcely a house between the two towns; bushrangers were abroad; and the difficulties all round were so great as to make this tale almost incredible. Yet it is taken verbatim from the "Freeman's Journal" report of the meeting, 20th August, 1862..

Father Edward O'Brien began collecting funds towards the building of St. Bede's, Braidwood, immediately after his appointment there. He arrived in Sydney from Carlow on 10th July, 1852, and by the 30th he was at work in his parish. In October, 1859, "The Braidwood Despatch" reported: "Mr. R. Drinsfield has taken the contract for the erection of St. Bede's Catholic Church in this town. The nave is to be completed by 13th April, seven months from the present time." The building was finished outright by the end of 1862. A remarkable thing about it is its massive bell which weighs no less than 35 cwt., and bears an inscription in Latin which was composed by Cardinal Wiseman. Monsignor O'Donnell, P.P., Parramatta, has kindly supplied what follows. An unpublished letter from Wiseman to Manning appeared in "The Dublin Review," Oct., 1921, which read: "Leyton, March 25th, 1862 . . . I was asked the other day for an inscription for a bell for Sydney in honour of Venerable Bede, so this morning, before breakfast, I wrote the following:—

O Sacra quae, ferro pulsante rugitis, ahenā,
Quo Sol nocte latet, clangite adesse diem;
Dum insculptum geritis Bedae venerabile nomen
Quos orbis disjungit, jungat amor patrius.

The actual wording on the Bell, however, is the following:—

Quod ferro pulsante sacrum reboabis ahenum
Sol ubi nocte latet, nuntia adesse diem,
Dum geris insculptum Bedae venerabilis nomen
Quos orbis partit, jungat amor patrius.

The late Father Arthur Hogan, of Camden, translated the above as follows:—

Bruit aloud with iron voice the Angel's Salutation,
While the Day God sleeps trumpet the tidings of His coming:
Dedicated to Bede of venerable memory,
Awaken that home love that links together hearts
The world has forced asunder.

Father Edward O'Brien—later on made a Dean and raised to the Diocesan Council by Archbishop Vaughan—spent 18 years at Braidwood and built, besides St. Bede's, churches at Reedsdale, Major's Creek

and Krawarree, spending about £13,000 in the district. Succeeding Fr. Michael Kavanagh at Cooma in 1868, he erected St. Patrick's, also a church at Adaminaby and other smaller ones running into another £10,000. In 1887, when he was 70 years of age, he entered the Jesuit Novitiate, and spent 13 humble and obedient years in the Society. He died at North Sydney, January 25th, 1900.

In 1842 the first resident priest was appointed to The Maneroo. Dr. Polding, after laying the foundation stone of St. Augustine's, Yass, returned home by Limestone Plains and saw the necessity of stationing a priest in the district, but had none to spare. When reinforcements arrived Father Martin Heston, sometimes written "Hastings," was sent to live in Queanbeyan and attend all that part of New South Wales stretching to the coast. There is not much in the records concerning Father Heston. He was at Port Macquarie with Father McColl, a Scotch convert who died early: a brief note in the "Chronicle" of Jan. 20th, 1844, tells of his removal from Queanbeyan to Penrith; his name is given among those who attended the first Synod in Sydney in that year. He was then stationed at MacDonald River; and the Register of that old one-time parish has tidings of him till February, 1845. He then disappears. After the Ordinations in 1843, when Hanly, Hallinan, Kenny, Grant, Magennis and Dunphy were raised to the Priesthood, Dr. Polding found himself holding a full hand and sent two priests to work the Maneroo with headquarters in Queanbeyan. They were Father Michael Kavanagh, who had two and a half years' experience at Hartley and Bathurst as Assistant to Father Michael O'Reilly, and Father John Kenny. The parish embraced Twofold Bay, Bega, Broulee (Moruya), Cooma, Bombala, and extended to the Snowy River by Adaminaby and Jindabyne. Beyond Buckley's Crossing, now Dalgety, it even overlapped into Gippsland. Kavanagh was three years the senior by ordination, but the deeds for one acre of land for a church and one acre for a school and presbytery—Queanbeyan—were taken out in the names of Dr. Polding, Father Kenny, T. A. Murray, and John Fitzgerald Murray. The date on the document is 31st March, 1846, but it was not till 1847, after Fr. Kenny had left the district, that St. Gregory's was begun; it was finished about 1850. In the meantime the two priests worked with a will to clear up the troubles apparent from Dudley McGrath's letter. In the first year of their residence in The Maneroo they performed no less than 90 baptisms from Queanbeyan to Twofold Bay, from Driscoll's Inn to Jindabyne. When the partnership was dissolved Father Kavanagh attended the immense district single-handed. Father Kenny went to Geelong ("Sydney Chronicle" April 7th, 1847), replacing Father Richard Walsh, who after his ordination in Sydney with Michael McGrath, was sent to assist Fr. Geoghegan in Melbourne in 1839; and was therefore the second priest to be stationed in the Southern Capital. In 1841 he went to Norfolk Island to help Fr. McEncroe, and in 1843, being succeeded at the Penal Settlement by his old class-mate, Michael McGrath, he returned to Port Phillip. While at the latter place he

worked a wide district radiating from Geelong and including Portland; which he used to visit before the appointment there of Father John Kavanagh, with whom he was to be very closely associated later on. Fr. Walsh built the first presbytery at Geelong and had the old St. Mary of the Angels almost completed when he left. According to a report in "The Australasian," Sept. 3, 1846, the first stone of this church was "laid by Patrick Buonaventure Geoghegan on Aug. 19th, 1846. In the Pontificate of Gregory XVI, under the jurisdiction of John Bede, Archbishop of Sydney, Richard Walsh, Parish Priest." A correspondent in the "Sydney Chronicle" (March 20th, 1846) described it as an extremely beautiful building, and McAlroy, preaching at Goulburn in 1858, placed it as the most handsome in Melbourne. Father Kenny did not remain long in the South, for when Dr. Goold was appointed Bishop of Melbourne he came back to Sydney and was sent to East Maitland. Then again, when the Diocese of Maitland was established, he made back to Sydney once more, and was appointed to succeed Father Powell at the North Shore, where he died in 1886. Towards the end of his life he wrote an account of the early days which he titled "A History of the Commencement and Progress of Catholicity in Australia." Though sketchy it is nevertheless invaluable as the story of one who had first-hand knowledge of what he writes about and has been drawn upon by the major historians of the early period such as Cardinal Moran, Dom Birt, Dr. Eris O'Brien and Fr. J. J. McGovern. Very little has been said about the man himself, and it would seem that he was one of the unobtrusive kind who do faithfully what is given them to do and make no fuss about it. This is borne out by a paragraph in the "Freeman" (February 25th, 1857), wherein after detailing all that Fr. Kenny had done towards the completion of the Church of St. Joseph, a correspondent from E. Maitland continues:—"No substantial testimonials or flattering addresses have ever greeted this good clergyman. But now it is felt that we should at least give him a house to live in, etc." He was born in Fifeshire, Scotland, no doubt of Irish stock, in 1816, and entering a Benedictine School was selected by Dr. Polding to accompany him to Australia. It was intended that he was to be a school teacher, and indeed when the Oriental touched at Tasmania he and Father Cotham, O.S.B., were left on the island, the one to assist Fr. Conolly, the other to set up and take charge of a school. After a stay of about six months he came on to Sydney and entered St. Mary's Seminary where, under Father Lovat, he was second in command. He wasn't ordained till 1843, when he was 27 years of age, and worked as has been said at The Maneroo, at Geelong, at East Maitland and finally at North Shore which at that time embraced all of what is now North Sydney, extending from Milson's Point to Hornsby. Past middle age when he went there, he built the Church of St. Mary Star of the Sea ("Freeman," Sept. 25th, 1886) and provided a presbytery for himself which he made over to the Sisters of St. Joseph's Providence as a Training School two years before he died. In 1878 Archbishop Vaughan, taking the reins on Dr. Pold-

ing's death, and anxious that the Jesuits should open a school in Sydney, offered them the parish of North Shore. Fathers Dalton and Kennedy, of the Society, took over at the end of April, and the total collection for the first Sunday's appearance—three Masses and one Benediction—of what is now a city in itself, was £3/8/4. The school which the Jesuits opened in obedience to the wishes of the Archbishop was called "St. Kilda House," and was located in Woolloomooloo. In 1883 they opened at St. Aloysius, in Bourke Street, and transferred it to North Sydney about 1903. To compensate for all the initial hardships and worries Fr. Dalton happened on an estate of 40 acres, and a house which with a little renovation could be used almost immediately as a Boarding College. It was situated in the parish and was going for £4,500; an adjoining 54 acres was got for £1,080, and in 1880 Riverview was started on its way. After handing over to the Jesuits, Dean Kenny (he was made a Dean with Fr. A. J. Forde in 1872) retired to St. Leonards where he died September 16th, 1886 in his seventy-first year. It was during these last days that he wrote his history, impelled thereto by the urging of many priests who were anxious that one who had so much to tell of the early days of the Church in this country should write his story down. One volume was published a short time before his death; and in the preface he says: "I would have had the second volume ready now for publication only a severe attack of rheumatism extending over three years has prevented me from arranging the material which I have collected." The M.S.S. of that second volume has disappeared completely, and all we have is the account of affairs till 1840, when Dr. Polding made his first trip to Europe from Australia. John Kenny was just a typical hard-working priest of the early period. He was a short, squat-set, slow-lifting little Scot who loved his native Country and her traditions. He knew her border stories and her haunting songs; for the rest he was not a great scholar or even a great reader, just an honest labourer in the Vineyard. The "Freeman's Journal" (Sept. 25th, 1886), reporting his death, says: "He was much attached to North Shore and declined to leave it for the Bishopric of Armidale though he was Administrator of the diocese for a short time." The same paper records that he left an estate just under £5,000. He was 50 years gathering it and bequeathed it as follows:—A house adjoining his late residence was left in trust to the Sisters of St. Joseph to be used as an asylum for old women; a second house was to be sold and the proceeds turned into a fund for aiding colonial students for the Priesthood at Carlow, All Hallows, or St. John's, Sydney. His own house, in which he lived for many years, was to be set apart as a Home for old priests, such as cared to live there. Allotments at Dungog, Maitland and Clarence Town were given to the Bishop of Maitland. His library—not a large one—to go to the Marist Brothers, Hunter's Hill, except the theological works which were willed to St. John's. £100 to the Sisters of Mercy, Parramatta, Good Samaritans, and to Windsor. £100 each to the Rev. Michael Kelly, S.J., Pastor of North Shore, The Church Lane Cove, Sisters

of Mercy Monte Sant Angelo, St. Mary's Church building fund; £200 to the Marists; £300 to St. Vincent's, £200 to the Industrial School of the Sisters of The Good Samaritan, Manly; £150 to The Little Sisters of the Poor, Edinburgh, Scotland.

Richard Walsh, whom Kenny succeeded at Geelong, went to Goulburn and took the place of Fr. Michael Brennan who, according to a note in the Register of Baptisms written in Walsh's hand, finished up on 16th May, 1847. Fr. Brennan returned to Parramatta where he had been stationed from 1839 to 1843. Fr. Walsh's first big work in his new sphere was to complete the Church of St. Peter and Paul which his predecessor had begun and for which the first collections had been made by Fr. Michael McGrath in the days of his hard riding over a parish almost as big as Ireland. This old church had the distinction for many years of being the only church in Australia outside St. Mary's to witness the Consecration of a Bishop. Dr. Lanigan received the mitre there and used the building as a cathedral until the present building was erected. Between Richard Walsh and his neighbour Michael Kavanagh an intimate friendship was at once formed which ended only with the grave. Each in turn made frequent visits to the other and a hearty welcome met him on the mat. Walsh's toast at the refreshments always was: "May you die among your own." They attended together the sporting fixtures of both towns—the Ploughing Matches where the contestants ran the furrow as straight as an arrow, and perhaps prepared the way for the erosion of a later day; the picnic gatherings which always staged a bullock-race, none of your burlesque affairs to make the groundlings cheer and the judicious grieve, but well-arranged programmes with approved animals competing—W. Jeffrey's black bullock Darwin, J. J. Jeffrey's heifer Betty, R. Jobson's bullock Jorroek, are names given in "The Southern Argus." J. Jeffrey died at Nyngan as late as 1931, and "The Sydney Morning Herald" (July 29th, 1931) thus noticed his passing: "Died at Nyngan, Mr. James Jeffrey, aged 96 years. He was born in the Goulburn District, and once rode a bullock to victory in a Hurdle Race at a Goulburn Sports Gathering. He is survived by one daughter, Mrs. Con Ryan, Nyngan, 28 Grandchildren, and 32 Great-grand-children. In his young days he drove a bullock dray down George Street."

A kindly-hearted, generous pair of Irish Soggarths were Fathers Richard Walsh and Michael Kavanagh. Hard-working, charitable, courteous, priestly, strong in their convictions, they were loved by their own and admired by the rest. In 1851 they exchanged parishes, Kavanagh going to Goulburn and Walsh crossing over to Queanbeyan; the reason of the transfer was the necessity to make provision for Fr. John Kavanagh, who was something of a problem to his brother. Father John Kavanagh's name appears in the Register of Baptisms at East Maitland from 6/10/44 to 2/2/45. He then succeeded Father Michael McGrath at Norfolk Island, and in 1846 was sent to assist Father Therry in Melbourne. In the letter of appointment written by Father McEncroe (Oct. 1st, 1846—quoted by Dr. Eris O'Brien) the

writer said: "I request that he will under your guidance do all he can to forward the interests of Father Matthew's Branch Society in Melbourne." Another letter lifted from the same source, from Mrs. O'Sullivan—the wife of John O'Sullivan—to Fr. Therry says:—" . . . I am glad you have such good assistance in your fellow-labourer. His brother, who is about to be removed from Goulburn, was rather uneasy about his brother, as someone told him that you were cross. I said if it were so it must have been since I knew you. I mentioned this to Dr. Gregory, and he said no doubt you would see that those with you did their duty." Mrs. O'Sullivan was Bridget, the daughter of Michael Dwyer, the Wicklow Chief; she was one of those active, devoted Catholic women who are able to speak plainly to the clergy. Gregory in his reply was only turning a slow, curly one off his wicket. Slackness in doing his work was not John Kavanagh's trouble. At East Maitland he bore the brunt while Edmund Mahony was using up his small reserve of strength. Monsignor Flanagan, of Mudgee, has a very old time-stained book entitled "*Libellus Libellorum continens preces ante et post Missam*" on the fly-leaf of which is written "To Father J. Kavanagh, Norfolk Island, 22nd January, 1846. From R. W. Hobartonian." About that time Tasmania was taking over the administration of the penal settlement, and Bishop Wilson, from all we read about him, was not the one to reward a slacker. When at Portland in 1847 and later, he travelled over the Western District of Victoria, and his Baptism Records, happily found and preserved by Father Coughlin, of Horsham, show that he scoured the country as far as Mount Gambier. John Kavanagh's trouble was hinted at by McEncroe in the letter of appointment. He might have proffered in his own defence the long, long, tiring rides, the wretched humpy of a presbytery lit with a slush lamp or an evil-smelling candle made of mutton-fat, the poor fare—salt junk washed down with villainous tea or tainted water—the over-powering sense of failure, the loneliness, the hardship—"Toil and loneliness forever, hardship, loneliness and toil." All this and more he might have given as an explanation if not as an excuse. His services were dispensed with in 1847 (Eris O'Brien), but he was evidently reappointed later in the year and served at Portland under Bishop Goold, of Melbourne, till 1849. For the rest of the year and during the next he was on the staff of St. Mary's Cathedral, Sydney; and then with the kindly concurrence of Richard Walsh a curacy was made for him with his brother at Goulburn. A record of untiring work stands to the credit of the two in that centre. The Ordo of 1854 gives the routine there: "Goulburn—Rev. M. Kavanagh and Rev. J. Kavanagh.—On Sundays Mass at 8 and 11; with a sermon at 11 o'clock. The Christian Doctrine is taught to children at 3 o'clock. Evening Prayers at 4. On week days Mass at 7.30. The Confessional is attended every morning. Average number of weekly Communicants 25. The Gaol is visited every Sunday and at other times during the week. Bungonia is visited on the second Sunday of each month. Communicants about 20. Ryan Ville is visited on the last Sunday of every

second month. Collector on the last Tuesday of every second month, and Gunning on the last Sunday of every second month. Besides these, twelve other stations are visited by the Goulburn Priests. The annual number of Communion in the Goulburn District is 2,000." "The Freeman's Journal" of February 9th, 1856, has a whole page of balance-sheets of moneys raised and expended for church buildings in the parish by the two Kavanaghs. "For the erection of a school £500; Dr. Murphy, of Adelaide, who performed the ceremony, gave £50. For the Grabben Gullen Church £77/4/-. For a Catholic Church at Gunning £140. Catholic Church at Collector £145/2/-." In February, 1856, John Kavanagh left Goulburn unexpectedly, according to a correspondent in the "Goulburn Herald," who runs on: "Permit me to gratify the lovers of gossip with a piece of local intelligence, viz., the departure of the Rev. John Kavanagh. He has gone and forever. But if he is gone from us we have the consolation of knowing that he has returned to his Native Land. Last Sunday after the sermon—which, by the way, was a brilliant one—the Rev. Gentleman took a very feeling farewell of the Congregation, asking forgiveness from all he might have offended and granting his pardon to those who might have offended him, and begging the prayers of the people for himself. Although the scene was very affecting it was a mere nothing to what took place on the following day when the poor old Gentleman took a last farewell of the children attending the Catholic School. It is not in my power to describe the sensation produced on the children by his most pathetic address and by the paternal manner in which he took his leave of them. Years will not efface it from their memories. There was not a dry eye in the school—Master, Mistress and Children. During Monday evening two gentlemen went round the town and collected a very handsome sum which they presented to him, and which must have been very necessary from the charitable, unsparing way he always used his money. He left by the Sydney Mail and his whole flock wish him Safe Journey." Father John Kavanagh seems to have spent the remainder of his days doing locum work in various parishes in the dioceses of Connaught. The "Roscommon Journal," noting the arrival of his brother Michael in Ireland, Aug., 1861, said: "We are glad to announce that the Rev. Fr. Kavanagh arrived here safely on Wednesday last after an absence of 22 years in Australia. His brother, Rev. John Kavanagh, who has for some time past officiated in our Church in consequence of the illness of our most respected Curate, Rev. Mr. O'Connor, met him at the station and they both proceeded to the handsome residence of their brother-in-law, Michael Kelly, Esq., of Carraghmore, where, we trust, his health will soon be restored."

On the departure of John Kavanagh from Goulburn in 1856, his brother, Michael, returned immediately to Queanbeyan, and Richard Walsh resumed at Goulburn. Both had been active throughout their careers in building churches, the latter, as has been noted, completed old St. Peter and Paul's, which was blessed by Dr. Polding in 1849. A church at Major's Creek erected by him in 1851 was burned down by

a lunatic in 1868, the year of his death; it was rebuilt by Dean O'Brien, who had taken charge of Araluen and Braidwood in 1852. A church at Collector was put up by him in the same year. He built the first presbytery at Goulburn which, enlarged by McAlroy, is incorporated in the present building. Father Michael Kavanagh also did his share. He erected rough structures at Araluen and Braidwood when the gold was discovered. About that time, too, he began a church at Cooma, or so it would appear from statements made in 1872 at a meeting called to consider the necessity of a more fitting building. Dean O'Brien, then in charge of Cooma, said: "About 20 years ago you built a church which has become unchurchly"; and A. Montague, telling of his trips round the country with Father Kavanagh collecting funds, added: "It is 21 years since Dr. Polding laid the foundation of the old building we are going to replace." The place was not finished till 1860, and St. Andrew's, Nimitabelle, put up by Kavanagh in 1856, was the first church completed in The Monaro. At the opening of it Dr. Polding remarked that it was situated on the highest ground of any Church in Australia. When the Archbishop arrived for the foundation-stone ceremony, Fr. Kavanagh, by some mistake in the dates set down, was away across the Snowy River visiting the outposts. He had to be ferried across the swollen Snowy by a noted character called "Tom the Devil"—to the ebullience of obvious wit from the natives—and riding night and day over the mountains reached home in time to assist his Archbishop. Besides the churches they built, Fathers Richard Walsh and Michael Kavanagh provided the first Catholic schools to function in that vast area. In the early 'fifties there was an increase of settlement around Twofold Bay and along the coast, largely due to Ben Boyd—"Ready-money Boyd"—who with a bank behind him and his own daring enterprise pushing him, was promising to do big things for Australia, with his whaling stations at The Bay and his sheep and cattle runs scattered from Bombala to Deniliquin. Catholics were leaving the district because there was no resident priest. There were 250 adult Catholics under the Maneroo Mountains, and so Father Garnett was sent to Broulee (now Moruya) about 1851 and began a church in that centre, another at Pambula. He was succeeded by Father W. X. Johnson, an English Cistercian, who though it was before his ordination, was one of the first of his Order to take up residence at Mount Melleray, Ireland. Father Edward O'Brien went straight to Araluen and Braidwood on his arrival in 1852. In 1855 Father Edward Walsh did temporary duty at Cooma, and the next year Father C. B. Quinn was transferred there from Raymond Terrace as first resident pastor. In 1861 Father Newman handed St. Patrick's over to Archdeacon McEncroe, and went to Bombala where he built the old stone church, since superseded. On his return to Goulburn in 1856 Father Richard Walsh needed an assistant to do the work that had fallen to John Kavanagh when Curate to his brother. Temporary help which tidied him over a year or more was sent him in the persons of Edward Walsh and Joseph Martin, who had been in Gipps-

land and Newcastle, in both of which districts he was followed by Father D. Holohan. These were taken away from him just when he was getting to know them, so he set about providing for himself someone more permanent. In 1857 he was made Dean, with Summer of Wollongong, and Rigney of Brisbane, and collected the money necessary to pay the education expenses incurred by a priest from one of the Irish Colleges and land him in Goulburn. In this he was seconded by his friend, Michael Kavanagh, who rode 500 miles in one month gathering in subscriptions. The money was handed to McEncroe at the Campbelltown Conference, and in 1859 Father Darcy, who was afterwards Archdeacon of Wellington, was installed at Goulburn. Later in the same year the Dean was given another new arrival—Father William Lanigan, who was appointed Bishop in 1867. In 1859 Dean Walsh was engaged on what has proved his most enduring work. He secured through the agency of McEncroe a community of Sisters of Mercy from Westport, Ireland, the first members of that order to come to New South Wales, and the Convent he was building for them is the first designed as such to be erected in Australia. He had the foundations laid and the walls built when the project hung fire, and Dr. Polding, seeing where the nuns were housed, became impatient and brought McAlroy down from Yass to straighten the tangle. Walsh was in bad health and, in 1861, with his friend Michael Kavanagh, and Father Corish of St. Benedict's, set off for Ireland. Father Kavanagh came back to this country in 1863 and took up residence at Cooma; Richard Walsh never returned, although it was said in his death notices that he was wishful of doing so had his strength allowed it. He died on the 18th July, 1868, at the home of Mr. D. Hally, of Ballyristeen, whose wife was a niece of his, and was buried there in his native Waterford in a Mortuary Chapel erected on the land owned by his people. He died "among his own." He was 53. In 1868 also, Father Michael Kavanagh left Cooma and returned to Ireland. It is likely that he strove to get to the bedside of his old friend before the end came. It is also possible that he, too, had a misunderstanding with the Archbishop, who berated him over the want of knowledge displayed by the country children in his parish. Dr. Polding frequently complained that the "Irish priests" were not catechists. What could he expect! In the vast districts which they had to cover they met the children in twos and threes, and one visit a year to the remote parts was about all they could make. Nuns and Brothers who are able to give an hour every day to Religious Instruction sometimes are deemed to have failed. It is easier to be an examiner than a successful teacher. Fr. Michael Kavanagh rode 40,000 miles in ten years—or at the rate of 4,000 miles per year on his rounds, and if the bush youngsters did not know their catechism it was not because he had not rounded them up. Father Kavanagh did not come back here after the trip of 1868. Where he died the writer does not know. He has a note that it was in Roscommon; it is just a bare statement and no authority is given. An enquiry was sent to Ireland, but no reply has been so far received.

At the obsequies of Richard Walsh at Waterford the Mass was said by a Father McGrath, of Annstown, and thinking that this might have been the old ship-mate and fellow student, Michael McGrath, who left Carcoar in 1852 and returned also to Waterford, a letter sent to the Cathedral there by the good services of Father Richard O'Donovan, of Wagga, brought the following reply. As in the case of the Kavanaghs, there was no record to be found here of the last days of Michael McGrath, but these communications from Rev. Canon Power, D.Litt., John's Hill, Waterford, give some interesting information:—

"Archdeacon Kelleher has handed me for reply your query re Rev. M. McGrath. Michael McGrath was a native of Ballyristeen, near Bonmahon, Co. Waterford. At what date he returned to Ireland from Australia I cannot say, but he died at Benvoy, near Annestown, in 1899, and was buried in Dunhill beside his great friend, Rev. John Dowley, P.P., Dunhill. For many years Fr. McG. lived an ascetic life in a cottage (very humble) near Annestown, i.e., at Benvoy. Fr. McG. had a nephew, Rev. Thos. McGrath; afterwards P.P. of Lismore, who was curate in Ballyristeen about 1868, and, most probably, was the celebrant of the Mass for Dean Walsh. Dean Walsh lived for many years in a house, no longer standing, which overlooked Billake, near Waterford. Another nephew of Rev. M. McGrath was Rev. William McGrath, who served some years in the Bathurst Diocese and died in New Zealand."

In a second letter Dr. Power wrote:—

"I sympathise heartily with your labour of research; I can the more readily do so that I have been through similar experience myself. I brought out (through the National University of Ireland) a History of Waterford and Lismore. I am well acquainted with your papers in the 'A.C. Record.'

"I know the Rev. P. Power, once of Cobar, Bourke, and Wilcannia, of whom you enquire. I first met him 82 years ago in this very place where I write. I arrived in Cobar in 1888, and took over from Rev. J. Milne Curran; the 'taking over' included a tidy debt of £6,000 which the 400 wonderful Catholics, led by a couple of families from Boorowa, paid off in six years. I have, after more than half a century, a lively memory of the people, places and scenes—the long journeys on horse-back (100 miles in a day occasionally) and the occasional loss of myself in the bush. Some years since (8 or 10, perhaps) I contributed (by request) to the Xmas number of the 'Melbourne Advocate' an account of Old Cobar.

"I am not the author of 'Power's Catechism,' if by that is meant the large 3-vol. work published about 80 years ago. My little book is a compendium hand-book, 'The Manual of Religious Instruction'—Australian Edition by Dwyer, of Sydney.

"Father Michael McGrath never ministered in the Diocese of Waterford, though in his latter days, at any rate, he exercised

faculties as Confessor (of priests). He lived alone in a two-roomed cottage, and mostly cooked for himself. I think that a neighbouring woman came in to tidy-up occasionally or daily, and he said Mass every morning. He had the reputation of being a holy old man, and he fared very abstemiously. He had no connection—except the accidents of birth, death, etc.—with the Diocese of Waterford. There seems to have been a strong bond of friendship between himself and Dean Walsh; there was also, I think, some bond of consanguinity or affinity.

“Of Fathers Kavanagh and O'Reilly I know nothing. My Australian years (nearly ten) were spent so far behind civilization that I gathered but little of early Australian Tradition. I probably knew more of the Aborigines than I did of the early settlers out-back. The first white man to cross the Cobar Region was the Hon. John Gavan Duffy as a youth. I wrote for, I think, the ‘Dubbo Despatch’ an account of his (nearly fatal) adventurous journey. I had the story from Duffy's own lips while he stayed with me in Cobar as the representative of the Victorian Government on the occasion of the Nyngan-Cobar opening ceremony . . .”

JOHN O'BRIEN.

A Phenomenon of Mysticism--Stigmatization

Recently a letter from an American soldier describing a visit he paid to Padre Pio, the well-known Capuchin priest-stigmatist in Italy, was published in the Catholic papers, and has given rise to many questions concerning the origin and nature of stigmatization. It may therefore be of advantage to priests and others to have at hand a brief survey of the whole knotty problem.

It is a little unfortunate that the word "stigmata" is commonly used by pathologists to denote certain characteristic symptoms of hysteria. As used in hagiology the word has a more limited and more definite sense. It signifies "wounds that appear spontaneously, that is, without being caused by external injury, and restricted to the members wounded in the Passion of the Saviour, especially the feet, the hands and the side. Pure blood pours from these wounds which are entirely free from the sero-purulent mixture found in infested wounds. They bleed periodically on certain days of the week, such as on Fridays or on feasts especially connected with Christian piety. These wounds are not healed by the use of those remedies or dressings which cure ordinary wounds, and although permanent do not become corrupt or give out any unpleasant odour."¹

The history of stigmatization as a phenomenon of Catholic mysticism begins with St. Francis of Assisi. Towards the end of his life, in August, 1224, he set out for La Verna, a mountain solitude called by Dante "that rugg'd rock 'twixt Tiber and Arno," in order to prepare for Michaelmas by forty days of prayer and fasting. It was there, on or about the Feast of the Exaltation of the Holy Cross, September 14th, when his mind was dwelling almost exclusively on the Passion of Christ, that he had a vision of Seraph and received as a result five wounds corresponding to the Wounds in the hands, the feet and the side of Christ. There can be no doubt about the reality of this stigmatization; it was amply attested while St. Francis was still alive, and in 1303 Benedict XI established the Feast of the Impression of the Stigmata which was extended to the whole Church by Paul V and is celebrated everywhere to-day on September 17th.

In almost every century since the time of St. Francis there have been stigmatists and at least sixty-two of them have been beatified or canonized. Whatever the significance of the fact, it is remarkable that of those completely stigmatized only two or three were men. This lends peculiar interest to the stigmatization of Padre Pio. Since 1918 when they first appeared he has borne wounds in his members corresponding to the wounds of Christ. They bleed and are bandaged daily. A decree of the Holy Office dated May 31st, 1923, declares that the supernatural character of the phenomena attributed to him was not

¹*Mystical Phenomena*, by Albert Farges (Burns, Oates & Washbourne Ltd., 1926).

proved. Another decree in the following year forbade the faithful to visit him or communicate with him. Two years later yet another decree forbade the publication of any book concerning him. These decrees, of course, in no way reflect upon the moral character of Padre Pio, who is, by all accounts, a very holy man, but they do show the Church's hesitation in accepting the marvellous as supernatural. However, the restrictions on visiting him and communicating with him have since been raised.

During the nineteenth century there were at least thirty stigmatists, the more prominent of whom were Catherine Emmerich (1774-1824), Anna Maria Taigi (1769-1837), Marie de Moerl (1812-1868), and Louise Lateau (1850-1883). St. Gemma Galgani, whose stigmatization will be described later on in this article, belongs rather to our own century, since she did not die until 1903. Of present day stigmatists by far the best known is Theresa Neumann of Konnersreuth, in Bavaria.

What is to be thought of the whole matter? Has this phenomenon been thoroughly investigated in the light of modern knowledge, for it has to be admitted that there has been progress made in our knowledge of psychology and psychopathology?

There are two unscientific methods of approach to this problem which must be avoided. The first is that of the over-credulous. There is nothing reasonable in the assumption that because God can do all things He is therefore the immediate cause of stigmatization. The extraordinary must not be lifted into the realm of the miraculous without a slow, cautious sifting of evidence. The second is that of the under-credulous. Non-Catholic investigators of this phenomenon take it for granted, as a rule, that a supernatural agency must not be considered. With them as with Matthew Arnold, "the great objection to miracles is that they don't occur." Face to face with the problem of stigmatization they conclude that the whole thing is a natural phenomenon and that the only difficulty is in placing one's finger on the exact causes.

Granting, then, the reality of this phenomenon, the first question that arises is the possibility of its being self-induced. Could it not be due to dermatography, that is, the reproduction in tinted high relief on the skin of neuropathic or arthritic subjects, of what has been drawn very lightly on the fleshy surface? Apart from the fact that many of the stigmatists were neither neuropathic nor arthritic, there is ample evidence that their wounds could not have been artificially induced. As far back as the beginning of the sixteenth century a searching investigation was made into the alleged stigmata of Blessed Lucy of Narni. From a contemporary pamphlet called "*Spiritualium Personarum Facia*" it is clear that everything was done to make sure that there could be no fraud. On Thursday Blessed Lucy's hands were covered and the covers sealed, so that it was impossible for her or anyone else to chafe or cut her skin. However, on Friday afternoon, when the seals were

broken and the covers removed, the stigmata were seen to have bled as usual.

Even greater caution was shown in the investigation into the stigmatization of Louise Lateau. Dr. Warlomont, one of the many specialists who interested themselves in her case, covered her hands in glass cylinders so as to remove every opportunity for the employment of friction. When, in spite of this and other precautions, the stigmata occurred as usual, the Belgian Academy of Medicine passed a resolution affirming the reality of the phenomenon.

But what settles this question completely is the case of Theresa Neumann. It has been painstakingly examined from every angle. "Whoever observes the occurrences at Konnersreuth with unbiassed eyes" wrote Professor A. Naegle in *Deutsche Presse* (Prague) "must admit that the stigmatization of Theresa Neumann is not a fraud, but a fact which cannot be denied. The wounds are there; they can be seen by all, and they bleed or have bled."²

If, then, these stigmatic wounds are not artefact, what is their origin? Is it to be sought in the profound influence the mind exercises over the body? That the faculties of the sensitive life—the imagination and the appetitive faculties especially—can exercise an extraordinary influence over the body, is not a modern discovery. St. Thomas seems to attribute to the imagination or to fixed ideas the power of causing even serious maladies, such as leprosy.³ This is, of course, impossible, but it shows he was well aware of the ascendancy the mind can assume over matter.

It is easy enough to rattle off such terms as "conversion hysteria" and "suggestion neurosis," but that is a long way from settling the question. Medical psychology is essentially an experimental science, and facts and not theories should be weighed in the balance. Let us take the facts known to medical psychology and see what relation they bear to the fact of stigmatization.

Ecchymosis or a subcutaneous bleeding is well known. It may occur in animals. A flick of a whip may cause an ecchymosis in a highly-sensitive thoroughbred horse. In a work that was famous in its day and is still authoritative, "*L'Hypnotisme franc.*" by Father Coconnier, O.P., many typical cases of human ecchymosis are described, one of which is that of a mother who saw her child in danger of being seriously cut in the neck by a falling slate and whose fright was so great that a red protruding circle was formed around her neck and remained for several hours.

Ecchymosis does not explain mystical stigmatization. Although great intensity of emotion frequently precedes and accompanies the appearance of the phenomenon, this cannot be regarded in any way as its cause. Some years ago it was reported that stigmatic wounds had

²No. 187, July 25th, 1926.

³P. III, q. XIII, art. 3 ad 3; *Quaest. Disp.*; *De Potentia*, VI, art. 9; *Cont. Gent.*, III, cXCIX.

been produced by hypnotic suggestion after the person had been deeply affected by a film representation of the Sacred Passion on Good Friday. It was admitted, however, that this person was subject to hysteria.⁴ Notice the presence of the religious motive. If that had been absent the case for the natural origin of mystical stigmatization would have been stronger. But, if hypnosis can produce such phenomena, Charcot and his many assistants would surely have succeeded at the famous Salpêtrière clinic. However, even the production of stigmatic wounds by natural means in a non-hysterical subject and in the absence of religious emotion, would not immediately solve the problem. The periodicity of the stigmata would have to be accounted for, and the mysterious way in which they disappear as well as the absence of suppuration.

Theresa Neumann's answer to a number of non-Catholic investigators who contended that auto-suggestion explained her stigmata is worth quoting. These people had spoken very frankly to her. They told her that these wounds had appeared on her body because she had meditated with such intensity of feeling on the Sacred Wounds of Christ. "Well, then," she answered, "if I meditated on the devil, I suppose I should gradually grow horns."⁵

That the imagination does in some degree influence the particular nature of stigmatization in any given case must be admitted as very probable. Thus, if the evidence of the Holy Shroud of Turin is accepted, the nails were driven through the wrists rather than through the palms of Christ. But this fact—and it appears to be a fact—is seldom used in Christian iconography, and crucifixes, except rarely, show the nails in the palms. All this being so, it is not a little remarkable that, although stigmatic wounds correspond in general to the major Wounds of Christ, their form, size and location often correspond, it is said, to the form, size and location of the wounds in a favourite crucifix.

Another fact that must be taken into consideration in any discussion of the cause of stigmatization is the sweating of blood. Its natural origin is now generally admitted. The imagination under stress of violent emotion can produce a sweat of blood, not merely a haemidrosis, for that is a sweat coloured by micro-organic activity, but a true sweat of blood. But even in this rare phenomenon there is no actual lesion of the epidermis. The delicate walls of the capillary blood-vessels rupture under hyper-tension, and the blood escapes through the pores. Compare this, for example, with what used to take place in the stigmatization of St. Gemma Galgani. "...a reddish stain immediately appeared on the back of both her hands and in the middle of the palms," says Professor D. Giuseppe Antonelli, "and then the epidermis was seen to tear slowly from within, and one saw a wound more than a centimetre wide in the palms and two millimetres wide on the back of the hands, and two centimetres long. The tear was sometimes only

⁴See "Studies," June, 1933.

⁵*Therese Neumann*, by Friedrich Ritter von Lama (Bruce Publishing Co., New York, 1936).

superficial, sometimes almost invisible, but ordinarily it was so deep that it seemed to penetrate the entire hand, the upper and the under wounds appearing to join so as to make one wound. Over the wounds in the palms there was a mass of raised flesh in the form of a nail's head. The lacerations in the feet were wider. The diameter of the wound in the instep was greater than that underneath the foot. The edges of the wounds were livid, and that on the left foot was as big as that on the sole of the right foot...."⁶

The phenomenon of blood-sweating, then, does not throw much light on the origin of stigmatization. It is sometimes contended that if nature can go so far in that direction, there is no reason why it could not go further. But the problem of stigmatization cannot be solved by imagining what nature could do, but rather by finding out what nature has done or is accustomed to do. It is very significant that the phenomenon of blood-sweat was known to antiquity, to Hippocrates and Aristotle, and yet it was not until the thirteenth century that the first stigmatization occurred.

Having shown that auto-suggestion cannot account for the entire phenomenon of stigmatization, the question of suggestion in general must now be considered. Some years ago when I was preparing a Lecture on this subject I came across an article in the "*Revue de Deux Mondes*" of 1854.⁷ The author, Alfred Maury, with typical mid-nineteenth century omniscience in such matters, quite seriously put forward the following explanation of the numerical predominance of women stigmatics. The Franciscans, he said, made such an ado over the stigmatization of their Founder—and indeed some of the claims made were extraordinarily exaggerated—that the Dominicans grew jealous and used every means to produce a similar phenomenon among the Dominican nuns. We can safely dismiss such a preposterous explanation with the remark that, if such were the case, they missed a glorious opportunity with Mechtild, a Beguine of Magdeburg, an undoubted mystic all of whose confessors and directors were Dominicans.

If auto-suggestion is altogether inadequate to produce the stigmatic wounds of the Catholic mystic, it should follow that external suggestion of whatever kind, is likewise inadequate. But the problem is not so simple as all that. The power of an external intelligence, whether diabolic or human, when exercised on a suitable subject, can be enormous. The alleged case already mentioned of the production of stigmatization by hypnotic suggestion on a person suffering from a psychoneurosis, may be an example of this power.

However, it is just here that the greatest caution is needed. If all known stigmatists suffered from genuine hysteria, the origin of the wounds would still be a matter of doubt. But the fact of the matter is that the nervous condition of at least several of the modern stigma-

⁶*Le estasi e le stimmate dell' Beata Gemma Galgani*, Isola del Liri, 1933.

⁷Vol. IV. The article on Stigmatization in the *Encyclopædia Britannica* seems to be entirely based on it.

tists was without a trace of abnormality. It is a sin against the laws of logic to declare that the mystics are hysterical because they manifest certain mysterious phenomena very like the phenomena found in epileptic or cataleptic patients, and at the same time to assume that the mystical phenomena are natural in origin because the mystics had suffered or are suffering from hysteria. It is likewise fallacious to conclude that because certain phenomena are similar to other phenomena, the causes are the same. Two people may blush and thus manifest the selfsame emotional effect, but the cause in one instance may arise from shame and, in the other, from so simple a thing as indigestion.

Hysteria properly so-called and the heroic practice of all the virtues cannot exist in the same person. But the Church has solemnly declared after a searching inquiry that St. Gemma Galgani, for instance, had practised all the virtues in an heroic degree. Therefore, this stigmatist, at least, did not suffer from hysteria.

Take any descriptive definition of hysteria as a morbid disease and then read all that is to be known about any of the stigmatists whom the Church has beatified or canonized, and it will be at once apparent that either the definition of hysteria is wrong, or that the stigmatists had not suffered from that disease. For instance, take this description from an authoritative work on the subject:—"Exaggerated impressionability and a pronounced instability of character... Certain realms of experience are reacted to with peculiar emphasis, arouse vivid emotions, while such affective permeability remains compatible with an apathetic and disinterested attitude towards other normally attractive appeals. Experiences are assimilated under an intensely personal perspective... Upon the assimilative side, such a disposition brings about a narrowing of interests and inability to take comprehensive and objective views of situations... Upon the reactive side the hysterical weakness takes the form of an impaired co-ordination, and impulsiveness and caprice, an enthusiastic exertion for short efforts followed by quick weariness, lassitude and exhaustion."⁸ Or take this from the *Encyclopedia Britannica* "In the minor form of hysteria the individual tends to be nervous and excitable, shows an exaggerated emotion, lack of self-control, with a liability to phantasy, egoism and craving for sympathy and attention. Hysteria may be so severe as to constitute insanity."⁹

Now saints are always supremely sane. In them there is no disintegration of the powers of the mind, no exaggerated introversion, no undue narrowing of the field of consciousness, nor any division of the personality. Always in full control of themselves, always steadfast, they live only for the glory of God and the welfare of their neighbour. Indeed, so incompatible is hysteria with heroic sanctity that an article containing a suggestion that St. Theresa of Avila was at times suffering from hysteria and knew it, was placed on the Index and still remains there in spite of the authority and sincerity of the author.¹⁰

⁸*Subconscious*, by Joseph Jastrow, pp. 302-303.

91943 edition.

¹⁰The article appeared in the *Revue des Questions Scientifiques*, published in Brussels in 1883. As a thesis it had previously been crowned by the Academy of Salamanca after a public disputation.

But even granting that mystics in general and stigmatists in particular manifest all the usual symptoms of a functional disorder of the nerves, but without that morbidity of soul which, as a rule, is its concomitant, we should be as far away as ever from proving the natural origin of stigmatization. Who will say that God cannot use a mental disequilibrium and its possibilities of auto—and hetero—suggestion as a means of producing supernatural phenomena?

"Movetur mens prophetæ a Spiritu Sancto," says St. Thomas,¹¹ "sicut instrumentum deficiens respectu principalis agentis." If the stigmatists were or are suffering from diseases of the nerves, what is that but an excessive deficiency in the instrument; it does not rule out the operation of a principal cause. Of course, no pathological state can be in itself a pre-requisite for the development and flowering of gratiæ gratis datæ and other supernatural gifts. But we are not disembodied spirits; we are fallen creatures with the material element in our make-up often scarred and faulty. In view of this disharmony in our nature, it is not surprising that physiological troubles of one kind or another often favour the development of the soul's highest activities. The history of English Literature, for example, can supply many an instance of works of the highest merit being produced when their authors were suffering from an intense cerebral erethism. But who will say that disease of the mind was the formal cause of such classics? Thus, it is possible that, in the case of certain holy souls, the plasticity and instability of their mental automatisms favour the reception of supernatural gifts. However, as is clear, no pathological state or physiological condition can explain the intense spiritual life and exquisite moral development of the stigmatists. A fructibus (non a radicibus!) cognoscetis eos... Genius remains genius even when accompanied by a neurosis or worse, and a supernatural effect can be explained only by a supernatural cause.

It would be ridiculous to expect the saints to be free from every trace of disease. All that is necessary is to be able to distinguish the acts that proceed from a pathological state of mind or body and those that proceed from the operation of the Holy Spirit. God, certainly, has no need of disease as a means of working extraordinary things through holy souls, but, when disease exists, He is not bound to remove it miraculously. Besides, He who has chosen the ignobilia mundi in the performance of some of His greatest works, can surely make use of disease, even of hysteria, to bring about supernatural ends.

What, then, is to be the Catholic attitude towards the phenomenon of stigmatization? Before answering this question it may be of advantage to recall the following facts: (1) There has been no case of stigmatization induced apart from the religious idea; (2) there has been no case of stigmatization induced by natural means in a normal subject;

¹¹2, 2. Q. CLXIII, a. 4.

and 3) there seems to have been one case of stigmatization induced by hypnotic suggestion of an hysterical subject after she had been emotionally excited by viewing a film version of the Sacred Passion.

Therefore, mystical stigmatization may possibly be a natural phenomenon, but there is no certain proof that it is. On the other hand, whether its origin is natural or not, the manner of its appearance and disappearance in the stigmatists whom the Church has canonized for beatified, as well as its periodicity and the absence of suppuration, all point to a supernatural intervention. That is the reason why, without staking her infallibility on a question that does not come within the scope of revealed faith or morals, the Church treats with veneration the Stigmata of those whom she knows to be living in union with God. All of them suffer greatly. They delight to share, in whatever mystical sense, in the Passion of Christ. To use the words of St. Augustine quoted with approval in the Encyclical of Pius XI on Universal Reparation to the Sacred Heart, "Christ suffered all that He had to suffer, and to the number of His sufferings nothing is wanting. Hence the Passion is complete; but in the Head only. There still remained the sufferings of Christ to be completed in His Body." That is the doctrinal background that has to be kept in view in any investigation into the phenomenon of mystical stigmatization. Even granting its supernatural origin, it need not necessarily be regarded as a faithful reproduction of the Sacred Wounds of Christ in a human body, but rather as a divine recognition of a holy soul's intense willingness to suffer in union with Christ for His Mystical Body, the Church.

The following words of Cardinal Faulhaber concerning the phenomena associated with Theresa Neumann, a living stigmatist, may with equal fittingness and with equal force be applied to the phenomena associated with Padre Pio: "In Konnersreuth a bridge has been built which unites time and eternity. God has erected a silent cross which proclaims God, Jesus Christ and a future life. Konnersreuth is not a dogma of faith... you must abstain from any anticipated judgment of Konnersreuth. Let us wait patiently for God's hour... But meanwhile let us acknowledge that a great grace is directed to us through Konnersreuth."¹²

OSMUND THORPE, C.P.

¹²Quote in *The Mystery of Konnersreuth*, by the Rev. Father F. Thomas, C.M.F., D.Ph., Los Angeles, California.

The English Gospels Revised

Nearly four years have passed since an American revision of the Rheims-Challoner New Testament was published. Just as the publication was coming into the hands of the booksellers in America, a timely article written for this periodical (July, 1941) by Dr. Morris, M.S.C., gave a description and appreciative account of the work. At the conclusion of his article Dr. Morris wrote: "The new revision cannot be regarded but as a great boon. And if time proves it to be as good as it promises, it will probably be introduced into our schools and into our public church services. In such an event, it should not be rash to look forward to the time when Holy Scripture in our land shall come into its own, when it will be a power and influence for good which will be in keeping with its literary excellence, its moral sublimity, and above all its divine origin." (A.C.R. XVIII, p. 174).

The revised New Testament of America soon came to be used by priests and laymen here and there throughout Australia. The Archbishop of Hobart, Dr. Simonds, not only recommended its use to his clergy but also interested his episcopal Brethren in what he considered to be a great improvement on the current Challoner, especially in regard to the English version of the Sunday Epistles. Not only from the point of view of textual intelligibility but also because of the helpful system of division, marginal headings and general typographical excellence the volume recommended itself to many. Consequently, it is not a matter of surprise that an enterprising Australian publisher like Mr. E. J. Dwyer, of Sydney, thought of obtaining permission to reproduce it for Australian use. He referred the project to His Grace, the Archbishop of Sydney in the middle of 1942, and it was eventually decided that the American Committee be asked to allow a revised Australian edition.

In the course of 1943 the writer of these lines sought the permission of Bishop O'Hara, Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, U.S.A., to undertake what is mainly a "Britishization" of the American revision. Through the kind offices of Monsignor William Newton of Cleveland, who has been the leading spirit of the whole work, the permission was generously given, but in spite of the great generosity with which the request was met, the reviser has found his task a difficult and a delicate one. He had to suppose that, in spite of the strong American influences which have been working on Australian idiom, the Australian ear still demands the King's English and consequently will not cast a favourable vote for phraseology, which is too specifically or patently American. He had to remember all the time that his task was almost exclusively one of linguistic revision, and had to consider the high respect due to the twenty American scholars who revised the New Testament, some of whom are his personal friends. Those who do not know the supersensitiveness

for akribeia produced by thirty years of Biblical specialisation will hardly realise how difficult it was to keep the pen "temperate." The reviser more than once recalled the sorrows of St. Jerome as described to Pope Damasus in that famous letter: "Novum opus facere me cogis ex veteri" on the revision of the Latin New Testament. Therefore, dear reader, show a merciful heart towards the changes introduced into the Australian revision and towards certain portions which have been left unchanged.

It is impossible to give more than a very general idea of the differences between the American edition and the Australian revision. For the four Gospels which have recently been published the sum of them stands registered before me on fifteen pages of foolscap. I choose the following as sufficiently representative.

In the text of the Gospels, the most noticeable features are the elimination of some Americanisms, the occasional restoration of a more dignified word, return to the English use of "shall" and "will," especially in prophetic passages, departure from what seems a mechanical and faulty rendering of the Greek or Latin imperfect, return to certain phrases which are now part and parcel of the English language and also to certain rhythms of the Challoner version which linger like age-old tunes in our memories. These are five or six headings under which nearly all the changes will be found to fall. Any other modifications have been made in the interest of greater accuracy or fidelity to the Latin viewed in itself or in relation to the Greek which it translates.

It is not always easy to say what is an Americanism and what is just popular speech common to English wherever it is spoken, but about some phrases there can be no doubt. "I have gotten" is not British, and consequently has been changed wherever it occurred. "He got into a boat" is merely popular speech, but there is no reason why it should supplant the literal translation of the ancient texts: "He went into a boat." The phrase "making a din" sounds unusual to us, who would certainly say: "Making a noise." The vocabulary of the American revision has also in some cases been unduly influenced by modern mentality. For instance, the small places of Palestine, which are called "poleis" and "civitates" in Greek and Latin, are "towns" in the American version, but have returned to the dignity of "cities" in the Australian revision, simply because St. Luke or St. John did not consider the size of the place but the "civic community." Challoner's "city called Naim" is really more correct than "town called Naim." To add a few verbal changes at random, we might mention that "pallet" does not describe the mat-bed on which paralytics lay and, consequently, "bed" has been restored; the Catholic suggestiveness of "adore" is frequently kept instead of "worship"; "under a measure" returns to its old form: "under a bushel," because the latter phrase is part of the English language. There are dozens of others which cannot be catalogued here. It is hoped that they will stand the test of Australian criticism. At least we have confidence that most people will consider "writ of divorce" preferable to "written notice of dismissal."

The criterion which has determined the recall of "shall" in scores of places may perhaps be considered ultra-conservative. It has been said that a southern Englishman is the only court of appeal. An educated Londoner, we are told, knows by instinct when he should use "shall" and "will" and thinks that no Lancastrian and much less an Irishman can ever learn it. However, the reviser, after taking note of the confusion that reigns in some modern non-Catholic versions, decided to retain "shall" wherever there is obvious prophetic revelation of future events without special emphasis on human will or self-determination. We feel that "Heaven and earth *will* pass away" cannot represent to any British ear the prophetic solemnity of "Heaven and earth *shall* pass away." Even with a clearly-defined general principle to guide one, there are many cases where doubt as to the proper form is likely to occur. The original Rheims New Testament, for instance, occasionally uses "will" where the King James version has "shall." In the instances that we noted the Catholic version seemed to have caught the nuance of meaning better. The chief thing for a reader to remember is that he must not confound even the best everyday English usage of these auxiliaries with that required for prophetic announcement.

The American editors rightly decided that attention should be paid to the special force of the imperfect as a tense which denotes continuous past action—actually continuing, or beginning so as to continue—but in trying to render the tense there is frequently a departure from normal English practice. The fact is that English rather neglects those particular aspects of action in its verbal usage. For instance, there is no special habitual present, so that Irish people have invented what is a pure unenglish Hibernicism to supply the need: "I do be painting every day." Similarly with past action: "He began to speak" (inceptive imperfect) or "he was speaking" or "he kept speaking" (imperfect of continuity) are often expressed by the simple past. Therefore, not only for rhythmic reasons but as a matter of English usage, such words as "Thy father and I have been seeking thee sorrowing" have been changed back to "have sought thee sorrowing." We must not make a language do more than it ordinarily does.

It was a very necessary but sometimes painful part of our revisory "temperance" to abstain from merely aesthetic corrections. In a few cases, however, we felt that certain rhythmic phrases of the original Rheims and the Challoner version should be retained. Thus, it was thought that the touching words of our Lord: "The poor you have always with you, but *Me you have not always*" should *not* be changed to: "The poor you have always with you, but *you do not always have Me*" (Matt. 26, 11 and somewhat similar in parallels Mk. 14, 7; John. 12, 8). It will be generally found that the Hebraic rhythm of such phrases is best maintained by close adherence to the word-order of the original.

On the explanatory notes we seldom laid hands, but there are a few exceptions. Under Matthew 5, 22, we were surprised to read that "the

bodies of criminals were burnt after execution of sentence" in the Valley of Hinnom. Not being able to find any authority for the statement—even a Talmudic one—we omitted the phrase. Under Mark 3, 31, we were satisfied that a reference to St. Augustine was a slip; so we left a statement which is probably from a work of St. Ambrose stand, without any Patristic authority, on its own merits. We also felt compelled to modify Mgr. Newton's own note on the first verse of St. John's Prologue. It is there stated that the Evangelist "designates the Son as a kind of intellectual emanation from the Father (St. Thomas)." The language is based on St. Thomas and the seventh chapter of Wisdom, but in reading it we got the shock which a Professor of theology gets in hearing a student announce a proposition savouring of Arianism. After a good deal of consideration we decided that as words have not only inherent meaning, but adherent meanings also, the term "emanation" should be changed. The fact is that the word has so many pantheistic associations that, used of the Son of God, its perfect orthodoxy seems lost in the heterodox clothes that hang about it. Therefore, with sincere apologies to Monsignor Newton, on whose forgiveness we know we can count, a cognate expression was substituted, reminiscent of the Prologue of Hebrews. Two changes were also made in the marginal headings of the Johannine Prologue, but they seem to be so indisputably justified, as to be self-approved.

These are the main points regarding the revision. If the reviser had not been convinced of the merits of the American New Testament, he would not have undertaken this rather unenviable task. He has no hesitation in saying that the four Gospels now issued in separate booklets by Mr. E. J. Dwyer are the best available Catholic English form in which the Gospel texts may be read. Many who find "the old wine better" will probably object to "Calvary" being changed to "skull," will miss some of the dignity of Challoner, and will find other imperfections. Nevertheless, these texts have such undeniable qualities of easy language, helpful division and typographical attractiveness that they seem to say: "Read us." Therefore: "tollite, legite."

WILLIAM LEONARD.

Papal Privilege

On the third of March, 1322, as far as history can assure us, Pope John XXII signed a papal document that in spite of continued opposition still wields its powerful influence throughout the Catholic world of to-day, and bids fair to increase its power as the years go by. That papal document was the much-discussed Sabbatine Bull by which we are invited to believe that the Blessed Mother of God will free from purgatory, on the Saturday after their death, the souls of those who in this life were sufficiently devoted to her to wear her Brown Scapular perseveringly, to observe chastity according to their state, and daily to perform the good works she herself in a vision to the same Pope had prescribed.

The particular interest in the Scapular devotion that has been awakened among the Catholic clergy and laity of Australia during the past few months has brought with it very naturally a renewed interest also in the Sabbatine Privilege. Hence it seems highly desirable to recall at this time the firm foundations of this privilege, particularly in view of the fact that several of the more frequently consulted Catholic reference works create a rather questioning attitude by their articles on the matter.

It is not at all the intention of the writer to present anew the warmly controverted, historical aspects of the case. His purpose is merely to show that, whatsoever the true historical explanation of the Sabbatine Bull, its teaching stands definitely approved, and may therefore be conscientiously used by all the faithful for their greater consolation and encouragement. To this end he intends to cite in this article only well-authenticated papal documents, whose weight is certain to establish solidly the commonly accepted doctrine on the Sabbatine Privilege. Throughout, it will be well to remember that "Sabbatinum," the Latin original of "Sabbatine," means "of Saturday."

The first definite historical notice of this teaching is found in the numerous notarized copies of the Bull, dated December 7, 1409, of (anti-) Pope Alexander V. In this Bull, the Holy Father, who was born during the pontificate of Pope John XXII, in the year 1329, states clearly that "Having Ourselves seen and diligently examined the privilege granted by John XXII, of happy memory . . . we have caused this copy of the original to be made in these present letters so that full certainty regarding the same privilege may be assured for the future . . ." Then he proceeds to quote, word for word, the original Bull of Pope John XXII.

Of the contents of this quoted Bull, the words attributed to Our Blessed Lady in her "Sabbatine" vision to Pope John XXII will prove of special interest. They are: "I, the Mother of graces, shall descend on the Saturday after their death (of those who fulfill the Sabbatine

conditions), and as many as I shall find in purgatory I shall free, so that I may lead them to the holy mountain of eternal life."

A little over a century after Alexander V, Pope Clement VII, in a Bull dated March 25, 1528, restated the Sabbatine Privilege with its assurance of liberation from purgatory ON THE SATURDAY AFTER death, then mentioned by name the letters of Popes John and Alexander and proceeded to express himself as follows: "We therefore . . . approve and renew each and all these privileges . . . and for greater security we grant them all anew." Two years later, at the instance of the Carmelite Prior General, the same Pope Clement addressed another Bull to the Carmelites, in which he again approved and renewed the teaching of the previous document.

His Holiness, Paul III, in a Bull beginning "Provisionis Nostrae" and dated November 3, 1534, approved and confirmed the Bull of Clement VII and expressed the will that full authority be given to the Bulls of John XXII, Alexander V, and Clement VII.

Thirty-two years later Saint Pius V wrote as follows: "By the tenor of these presents we approve . . . *motu proprio* . . . each and all the privileges, indulgences and other favors, even the Sabbatine, granted by John XXII, Innocent VIII, and Clement VII, and by any other Roman Pontiffs, of pious memory, who have gone before us."

Pope Gregory XIII, in 1577 (September 18), before he confirmed the many approvals already given, gave the reason for his new confirmation: "Since those privileges which are the more often ratified by Apostolic Authority are known to stand more firmly and to gain greater strength and vigor, therefore . . . we hereby confirm and approve, etc." Outlining the history of the Sabbatine Privilege and its teaching, the same Pontiff assures us that this favor granted by John XXII and accepted by Alexander V was afterwards approved by Popes Clement VII and Pius V. Pope Gregory also makes express mention of the SATURDAY AFTER DEATH in relation to the liberating help of Carmel's Queen.

In 1609 opposition to the Sabbatine Privilege broke out afresh, this time in Portugal, and was carried to the Inquisitor General, who in turn sent it on to the Holy Father in Rome, Pope Paul V. The Holy Father presented the case to the Holy Office, which on January 20, 1613, finally gave the decision confirmed by the Supreme Pontiff on February 11 of the same year. Since this decision, a favourable one, really gives the last official judgment made by Holy Church in the matter, it is quoted here in a usual translation:

"It is lawful for the Carmelites to preach that the faithful may reverently believe . . . that the Blessed Virgin will assist by her continued intercession, by her pious suffrages and merits, and also by her special protection after their death, particularly on Saturday (which day has been dedicated to the most holy Virgin by the Church), the souls of

those Brethren and members of the Confraternity who depart this life in charity and who whilst living on earth have worn the Habit, have observed chastity according to their state of life, and have recited the Little Office or, if they knew not how to read, have observed the fasts of the Church and have abstained from flesh meats on Wednesdays and Saturdays (unless the feast of Christmas falls on either of these days)."

Following Pope Paul V, the Successors of St. Peter have continued to approve of and to foster the Sabbatine Privilege among the faithful. Cardinal Prospero Lambertini, afterwards Pope Benedict XIV, commenting in his celebrated work "*De Festis B.M.V.*" on the above-mentioned decree of Pope Paul V, declares that "...All those objections which had been able to create difficulty in regard to the Sabbatine Bull were removed by the wise reflections of learned men and the decree of the Roman Pontiff." And after his election to the papacy, he wrote in his "*De Servorum Dei Beatificatione*, etc." that "the truth of the Sabbatine Bull has been vindicated by Theophilus Raynaud (S.J.)."

Pius X, in the Scapular Medal Decree of December 16, 1910, specifically included the Sabbatine Privilege among the spiritual favors and graces to be obtained by the proper wearing of the Scapular medal. "*Sabbatino, quod dicunt, Scapularis B.M.V. de Monte Carmelo Privilegio non excepto*" are the words he uses, words that are the stronger when we remember again that "*Sabbatino*" means "*Saturday*."

Pope Benedict XV, the "World War Pope," on the Scapular feast, July 16, 1917, spoke other words that bring joy to every Scapular client of Our Lady, just as they must have brought joy to the seminarians of Rome who had just received Holy Communion from the hand of the Holy Father after appearing before him each with the Scapular of Our Lady worn openly on his breast. "Let all of you," said the Holy Father, "have a common language and a common armour: the language, the saying of the Gospel; the armour, the Scapular of Mary which all ought to wear and which enjoys the singular privilege of protection *even after death*."

The very impressive letter addressed by Pope Pius XI, of loving memory, to the Most Reverend Elias Magennis, then Prior General of the Carmelites, on the occasion of the sixth centenary of the Sabbatine Bull (1322-922), is but another in the long list of joyful documents that might be quoted. It begins so: "Almost six hundred years have passed since the Sabbatine Privilege was first preached in the Church."

In the course of the letter, His Holiness urges all the members of the Scapular Confraternity to gain the indulgences to which they are entitled, and "particularly...that indulgence which is the principal and the greatest of them all, namely, the Sabbatine."

But it noted in passing that as early as 1913 the Sacred Congregation of Rites approved three proper Masses in honor of the Virgin of Carmel, and that on March 26, 1919, it granted to the Carmelite Order

a proper preface; in both these liturgical documents the Sabbatine Privilege is very evidently alluded to. The proper office for the Scapular feast on July 16, with the same Sabbatine allusion, has been in use now for three hundred years; the lessons were composed by St. Robert Cardinal Bellarmine and approved by the Sacred Congregation of Rites in 1609.

More proof, not only from papal documents, but also from many other sources, could indeed be offered. But enough has been given, certainly, to reassure any who doubted regarding the firm foundations of the Sabbatine devotion. There remain for the writer then only to invite the clergy to make good use of such a salutary blessing and to ask them to take the first step by requesting the complete Scapular faculties, including the power of commuting the commutable conditions of the Sabbatine Privilege, from the National Scapular Headquarters, 75 Wright Street, Middle Park, S.C. 6, Melbourne, Victoria. This service is gratis and will be gladly rendered.

Gabriel N. Pausback, O. Carm.,
Assistant General.

Moral Theology and Canon Law

QUERIES.

REGISTRATION OF ADOPTED CHILDREN; BAPTISMAL CERTIFICATES FOR SAME.

Dear Rev. Sir,

Would you kindly give a direction on the following points which have reference to the registration of, and the issuing of baptismal certificates to, adopted children:—

I. The names of the natural parents of adopted children sometimes are known; sometimes they are not known. In either case, how is an adopted child to be registered in the baptismal register? Can it ever be registered in the names of the adopting parents, even when these make a special request to that effect? Not infrequently such a request is made with a view to keeping the fact of adoption or illegitimacy forever secret. This is particularly so in the following case which is met now and again—a child is born out of wedlock, and, in order to save the good name of the family, the parents of the father or mother of the illegitimate child decide to adopt it themselves, and, at the baptism, they ask the priest to enter the child in the baptismal register as their own child. Can this be done?

II. During the lifetime of an adopted child, several occasions will arise—examinations, confirmation, marriage, etc.—when certificates of birth or of baptism will have to be produced. In issuing such certificates, is any reference to be made to the facts of illegitimacy or adoption, or is any statement to be included from which these facts can be deduced?

III. And—if I am not unduly extending the question—do you consider it advisable that adopted children be told at an opportune time that they are “adopted”? I raise this point because of the pain I have known to be experienced by some good young people who became aware of their real parentage for the first time when, on the approach of marriage, they applied for a baptismal certificate.

SACERDOS.

REPLY.

Our correspondent will realize that anything we may have to say in answer to the above questions can be regarded as nothing more than mere suggestions. As the law is silent in this affair, priests will be bound to follow only such directions as their Bishop thinks well to lay down for their guidance. With this proviso, anyone is free to make suggestions, and hereunder we shall outline the procedure which seems to us to be the most reasonable. But, at the outset, we think it well to recall what the Code has to say on the registration of illegitimate children who constitute the vast majority of adopted children.

Can. 777 § 2 rules: "When there is question of illegitimate children, the mother's name is to be entered if the fact of her maternity is publicly known or if, in a written document or in the presence of two witnesses, she asks to be registered as the mother; likewise the father's name, provided, again, in writing or in the presence of two witnesses, he requests the parish priest so to register him, or the fact of his paternity is evident from some authentic document. Otherwise, let the child be registered as the child of unknown parents or parent." This is the only law which has any bearing on the present question, and, from this law, it looks as if a priest has no option as to how he is to register an illegitimate child, whether adopted or not. The law makes no distinction. The baptismal register is the Church's official book, and for no reason could it be tolerated that this official book be made to contain a deliberate false statement—no, not even in the extreme case mentioned by our correspondent where the grand-parents adopt a child and, for reasons that anyone can appreciate, want the facts to remain for ever secret. In all such cases, anxiety can be removed by an assurance that there is no particular reason to apprehend revelation from the register, as this book must be very carefully guarded (Can. 470) and is not open to the inspection of anyone. Moreover there is another very cogent canonical reason why exceptions cannot be allowed. There is always the possibility that any adopted male illegitimate child may one day be a candidate for admission to the seminary or to Orders. But the law will not allow his reception into the seminary (Can. 1363 § 1), and it makes him irregular for Orders (Can. 984). Of course a dispensation from the one law and from the other is possible, but how can the law be enforced at all, or a dispensation from it be obtained, unless the illegitimacy be capable of proof? Now, for the Church the one recognised source of proof is the baptismal register, and, consequently, we have no option but to maintain that, in every case of illegitimacy, the child, whether adopted or not and by whomsoever adopted, must be registered after the manner outlined above in Can. 777 § 2.

The question then arises: Ought some reference be made in the baptismal register to the *fact of adoption*? Evidently there ought, as henceforth this child, even in its life within the Church, will be known under its adopted name. How, then, and where precisely, is this information to be inserted in the register? We can take first the case of a child adopted after baptism, which will be the normal case of children adopted from Catholic foundling homes. Such child, we presume, will already be entered in the register as directed by Can. 777. Then, when the priest responsible for the register is informed of the adoption, let him ask the adopters for an authentic copy of the Adoption Order, or let him make out an authentic copy of it himself. Let him then fill in the new adopted name immediately under the original name, link the two together with a bracket, and write straight across on the margin the words *Eadem persona*. (There is ample room for such addition, we believe, in the registers commonly in use in the parishes). An example

of what we mean would be the following, where we take it that the child was baptized under the name of John Smith and subsequently adopted by Mr. and Mrs. Jones:—

Eadem Persona. { John Smith . . . (Particulars as required by can. 777)
 { James Jones (N.B. See Note in last column).

And in "the last column" something to this effect could be written: "This child was adopted on . . . (date) . . . by N.N. and N.N., and will henceforth be known as James Jones. (Signed) N.N., P.P." If the adoption were effected before the baptism—as can happen more easily outside foundling homes—the child, at baptism, should be registered in the baptismal register as required by Can. 777 § 2, and the particulars concerning the adoption could be added immediately as above. If this method were uniformly adopted—and uniformity in the whole affair is of paramount importance—a priest who in future time will be asked for a baptismal certificate will have no difficulty in finding the name in his register, establishing identity, and, when necessary, communicating information concerning the real parentage.

If a legitimate child be adopted, the above addition and *Note* re adoption should be entered in the register as otherwise it will be impossible to identify the person later when there is question of supplying necessary baptismal certificates.

II. As our correspondent says, there are many occasions now-days when children have to produce certificates of birth and of baptism. The former, i.e., the birth certificates, are issued from the Registrar General's Department. We have been reliably informed that it is the practice of this Department (in Sydney at least), when issuing certificates, not to disclose the names of the natural parents in the case of adopted children, except in very extraordinary circumstances such as, for instance, the establishing of the right of an adopted child to benefit from an intestate estate left by the natural parent. In all other cases, the certificate is made out in the name of the adoptive parents alone, and no reference whatever is made to the fact of adoption. Should this practice be followed also by priests when issuing baptismal certificates? We see no reason why it should not—at least in the normal cases. A baptismal certificate ought to be a *certificate of baptism* and of nothing else. The priest, who is admitting a child to First Communion, Confirmation, or, later, to marriage, needs to know nothing more than that the person is baptized, and there is no reason why the certificate issued on these occasions should make mention of the parents or of any fact relative to legitimacy, illegitimacy, or adoption. This further information on the ordinary baptismal certificate seems to us quite immaterial and superfluous. Of course there are a few special occasions when such information is very material, for instance when a boy is entering the seminary or is to be promoted to Orders, or when a boy or a girl proposes to enter a religious institute whose constitutions require subjects to be of legitimate birth. But provision for these relatively rare occasions can be made by requiring a new certificate in which any priest, who knows the law and has his wits about him, will now call attention to the fact of adoption and illegitimacy. Consequently, a certifi-

cate handed to an adopted person, prior to First Communion, Confirmation, or marriage could well run thus: "This is to certify that N.N. (*here write the legally adopted name*), born on . . . was baptized at . . . by Rev. N.N. on . . . (Signed) N.N., P.P., (Date)". If a certificate made out in this form is good enough for anyone, it ought to be good enough for an adopted child.

But there is one occasion in the lifetime of most adopted children when the names of their parents must be entered by a priest in a public document, i.e., when they are getting married. We are satisfied that both in the certificate of marriage which is forwarded to the Registrar General's Department, and in the copy that is handed to the bride, it is the names of the adoptive parents and no others that ought to be written. This is not a false statement but an answer given according to the mind of the law. The adopters are the *legal parents*—therefore, "parents," and the officials of the above department would resent the mention of the natural parents.

III. Should an adopted illegitimate child be informed at an opportune time of its condition? It is not easy to give a definite answer. A writer in the *Clergy Review* (April, 1943, p. 163) strongly maintains that a child should be told, as it is bound sooner or later to find out either from the adoption certificate or from the birth certificates which a child to-day must so frequently produce. "In any case," he says, "it is an injustice not to tell. Such tragedies as I have known to arise from adoptions have come about through this omission, sometimes on the eve of marriage." On the other hand, adopters, for the most part, are opposed—in fact sometimes adamantly opposed—to any revelation. It would be our opinion that if there is reason to apprehend that the child will sooner or later get the information *aliunde*, the parents themselves should tell in their own quiet and charitable way. But, if they can be morally certain that the child will not otherwise get the information, they would be well advised not to disclose it themselves. It is a case of where ignorance will be bliss. And it would seem that in this country adopters have not the same reasons to be apprehensive in this connection as those for whom the above *Clergy Review* writer was catering. If the adopters are keen on secrecy—and we are presuming that they are keen on it—they will surely take efficacious means that the Adoption Order will never fall under the eyes of their child. Then, in view of the fixed policy of the Registrar General's department, it can be taken for granted that the child will never get any information from that source through birth certificates. Neither should it be any the wiser from baptismal certificates, i.e. provided these are made out after the manner we indicated above. Therefore it would seem that the only real danger against which adopters have to be particularly on their guard is that ubiquitous pest we all know—the interfering busybody. If they take efficacious measures against his (or her) intrusion, we see no reason why they should be unduly anxious, and, consequently, why they should disturb the even tenor of their legal child's life by imparting to him information which, while entirely unnecessary, cannot but be very painful and distressing.

COMMUNICATION WITH NON-CATHOLICS.

I.

Dear Rev. Sir,

Please give an opinion on the following case which one hears of now and again:—A prominent non-Catholic public man dies; a religious (non-Catholic) function is held on the occasion of the funeral; Catholic public men are present at this religious service, and even act as pall bearers. Is their conduct justifiable?

EGBERT.

REPLY.

We think the answer can be drawn easily enough from the ruling of Can. 1258, which says: "It is not lawful for the faithful to take any active part in the religious functions of non-Catholics. However, a merely material or passive presence at the funerals, marriages, and similar functions of non-Catholics, under certain conditions can be tolerated for grave reasons. This would be so when one is present as a mark of respect or friendship, (*honoris causa*), or because it is part of one's duty (*civilis officii causa*), but it is always essential that there be no danger of perversion for the Catholic himself or of giving scandal to others. If there be doubt as to the sufficiency of the cause, this is to be decided by the Bishop." Therefore, if Catholic public men are present at the religious function connected with the funeral of a prominent non-Catholic and if they are present merely passively, i.e. without having any part in the religious service, public prayers or hymns,—and to act as pall bearers is not part of the religious function—; and if no danger to their faith results from their presence; and if the community understands that these men have come not to join in a religious service but as a mark of respect or friendship for the deceased or his family, in other words, if there is no danger of giving scandal; if, we say, in a given case, these three conditions are verified—and in the case our correspondent has in mind it is quite likely they were verified—then, a priest who would interfere and condemn their conduct would show himself, it seems to us, more zealous than wise, more Catholic than the legislator of the Code.

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II.

Dear Rev. Sir,

Emma and Herbert, practical adherents of the Anglican Church, have brought up their children in the knowledge and practice of the same persuasion. One of their children, Charles, becomes a Catholic. Emma dies. The Anglican funeral service, arranged by the family, includes a religious service in an Anglican church as well as the usual graveside prayers. I ask:

(1) To what extent can Charles co-operate in arranging the details of the funeral?

(2) May he be materially present with the family in the Anglican church while the religious funeral service is being held?

IMPERITUS.

REPLY.

(1) Charles may freely co-operate in arranging all the details of the funeral service other than those connected with the religious function. With regard to the latter, he should leave all this to the other members of the family, and, in the circumstances, this should not present any particular difficulty seeing that the deceased woman's husband and other children are available.

(2) From the ruling of Can. 1258, quoted under the previous query, we would see no particular reason why Charles could not be present *passively* at the religious service held on the occasion of his mother's funeral. We presume this will not involve any serious danger to his faith; neither should it give scandal. Any sensible person will understand that he is there as a mourner showing his affection for his deceased mother. In fact he would be more likely to give scandal if he stayed away, inasmuch as there would probably not be wanting those who would point to his absence as an indication of the cruelty of a faith which would not permit a son to be present at his mother's funeral service. There is no need to expose people to such *scandalum pharisaicum* or *pusillorum* as the case may be, when the Church positively permits a material or passive presence, *honoris causa*, provided there is a grave reason and there be no danger of perversion or scandal.

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QUESTION CONCERNING THE EUCHARISTIC FAST.

Dear Rev. Sir,

May a person receive Holy Communion after spraying his throat?

LUCEM QUÆRENS.

REPLY.

A person who sprays his throat, or even who gargles his throat, need not, because of this, have scruples about receiving Holy Communion. Theologians lay down four conditions that must all be verified together before the fast is broken. These conditions are: (1) Something must be taken that has the character of food or drink (*cibi vel potus*). This, of course, includes medicine, but anything which either by chemical analysis is proved to be incapable of being digested, or which is commonly considered not to be food at all,—anything, we say, which stands the test of either of these two criteria will not break the fast. Consequently, such things as marbles, buttons, a piece of silk or woollen thread, finger nails, etc., if swallowed, do not break the fast, whereas, the liquid used in spraying or gargling the throat would certainly break it, if the other conditions, to be considered, are verified. (2) The second condition is that what is taken as food or drink must be taken from without the mouth. Consequently, one does not break the fast if he swallows, even intentionally, blood oozing from the gums or teeth, or flowing from the nasal cavities, whereas he would break it were he to swallow blood flowing externally from the nose or cut finger, or tears, unless, in either case, such a small quantity is taken that it becomes entirely mixed up in the saliva, and is swallowed not by what is

ordinarily called the act of drinking but *per modum salivae*. Evidently, the liquid with which one sprays or gargles the mouth, comes from outside the mouth, and, consequently, this second condition, necessary for the breaking of the fast, is also verified. (3) The third condition requires that what is taken into the mouth must pass therefrom into the stomach. Now, when a person is experienced in spraying or gargling his throat, he can certainly see to it that nothing is really swallowed, and, as long as this remains true, the fast is not broken. If he deliberately and intentionally swallows even the smallest quantity, he does break his fast. Likewise he breaks it if, even accidentally, he gulps down a really perceptible amount of the liquid. But neither of these things need happen, and, so long as one is morally satisfied that nothing really has passed into the stomach, he may without anxiety communicate. But someone may say that it is impossible to prevent some little portion of the liquid getting mixed with the saliva and being swallowed with it. But, even so, the Church does not regard this as breaking the fast. The Rubrics of the Missal expressly say that the fast is not broken even if a drop or two of water are unintentionally swallowed whilst washing the mouth. Hence it is that theologians require a fourth (4) condition for the breaking of the fast. This is to the effect that what is taken into the mouth from without must not only be something that is regarded as food or drink (*cibus vel potus*) as explained above, but it must pass to the stomach by the action that we normally call eating or drinking (*per modum cibi vel potus*). It will not be sufficient if something is swallowed *per modum salivae vel respirationis*, i.e. if it becomes mixed in the saliva or is inhaled or drawn in by the act of breathing. Therefore, if, after the gargle or spray, some of the liquid used remains on in the mouth, mixed with the saliva, and this even in the case that one can get the taste of some antiseptic that was used, the fast is not broken. In the same way, a person, who is wont to place his dentures in water overnight, need not be over-anxious to see that they are wiped dry before replacement in the morning.

JOHN J. NEVIN.

Book Reviews

GILBERT K. CHESTERTON, by Maisie Ward.

It has already been acknowledged by many critics that Mrs. Sheed has given us a wonderfully effective and complete study of a great man. With ease she has disentangled, without dryness she has explained, the manifold complexities of the writer, speaker, above all thinker and combatant, who was Gilbert Keith Chesterton. To review such a review as hers may appear an idle and superfluous kind of task. "Take up and read," "Here is God's plenty"—these might be one's best comments and counsels.

In truth, G.K.C. was just the man to value a great deal of discussion about himself. One characteristic of his greatness which Mrs. Sheed makes plain was his humility. In view of the big things of life and eternity, he easily came to regard, habitually, himself as unimportant. The matters of literature, of personal disagreement, of current controversy, in which he was involved, seemed to him as the petty wars of pigmies, as the quarrels of ants or spiders, under the majestic movements of suns and planets. It was especially when he had become familiar, through intense study, with the Catholic faith that the affairs of Time appeared to him as hopelessly dwarfed by those of Eternity; and the transient when it put on airs of bigness, just moved his ever-ready sense of the ludicrous. "This sort of humorous and sincere intellectual humility startles us in the same way as the spiritual humility of the saints" (Our quotation marks without definite reference mean that we are quoting from Mrs. Sheed).

But there was abundant evidence in earlier stages of G.K.'s career that he readily saw the ludicrous where the people whose ideas he disliked were profoundly impressed with those ideas and hoped they would at least be taken very seriously. Who that knows the Chesterton pages at all cannot at once think of illustrations of this controversial irreverence? It was largely a splendid fearlessness. "No wonder Eileen Duggan, when she pictured him as a modern St. George, saw him shouting gleefully: 'Bring out your dragons.'" This St. George wielded many sorts of weapons and the dragons did not fail to show fight. But "it might well be that when the rapier of anger has been blunted against the shield of some accustomed fighter he will be driven off the field by gales of Chestertonian laughter."

No doubt! But some have wondered how Chesterton's immense jocosity did not interfere seriously with his influence on the English people. That influence was very great: this book gives abundant evidence how great. As a talker on the B.B.C. and other stations he was "an extraordinary success." The sales of his books were enough to lift him above the poverty to which his entirely unthrifty ways seemed to condemn him. Successful and influential—though so very funny at all time! Yet—though it is scarcely hinted in these pages—it is prob-

able that the influence of the books—of the graver thoughts and more weighty controversies—might have penetrated the mass of readers more deeply had not the humorous, the whimsical, the paradoxical, the “impish” element so often obtruded itself. “Obtrusion” is what the more sober-sided mentality felt it to be. Even some people by no means stupid do not like serious matters to be whisked off with a joke, cosmos to trip along in a reel with chaos. In this blending of opposites Chesterton has some affinity with Paul Claudel, who is a thinker of profound thoughts and exhibits these in plays full of restless phantasmagoria. Of Claudel’s “Satin Slipper,” someone said, “I don’t care for a sermon put into the style of a Gilbert-and-Sullivan operetta.” “That play suggests to me,” said someone else, “a mixture of ‘The Pilgrim’s Progress’ and ‘The Hunting of the Snark’.” One may feel like that when Chesterton’s Poets and Lunatics begin to discuss—as they do—Atheism and Satanism.

But in truth what were spoken of as Chesterton’s paradoxes were usually clear evidences of a mind sincere and luminous—of a desire to present truth in a light at once impartial and vivid. They might and they did sometimes confuse, but they were intended to convince. Greek antiquity had its “Laughing Philosopher”; but it may be doubted whether any philosopher ever illustrated so well as G.K.C. the possibility of bringing truth home under cover of a laugh.

This vigorous combatant against so many things that he saw as evil (read in this book such chapters as “The Disillusioned Liberal”) was far indeed from being an Epicurean indifferent to evil and sorrow in the world around him. He wrote in 1920:

“The omens and the auguries are against us.... We, who have been brought up to see all the signs of the times pointing to improvement, may live to see all the signs of heaven and earth pointing the other way. If we go on it must be in another name than that of the goddess of fortune.”

That is no gay optimism, and much later (in “The Well and the Shallows”) we read:

“At present men are suffering from an utterly abnormal unhappiness..... They have not got the elements of consolation and encouragement that might normally renew their hopes and restore their self-respect. They have not got vision or conviction, or the mastery of their work, or the loyalty of their household, or any form of human dignity; even the latest Utopians.... do not really promise the modern man that he shall do anything, or own anything, or in any effectual fashion be anything. They only promise that if he will keep his eyes open he will see something; he will see the Universal Trust or the World State or Lord Melchett coming in the clouds in glory. But the modern man cannot even keep his eyes open. He is too weary with toil and a long succession of un successful Utopias. He has fallen asleep.”

So long a quotation can be justified only by the contrast it offers

to what we have become used to as the characteristic Chestertonian optimism. To find space for it we must omit much that might pleasingly be quoted to show where this capacious mind and sincere will found a "well" of hope and happiness amid the fluctuations and disappointments of our ephemeral affairs.

Of such affairs we have one very penetrating glimpse in the chapter entitled "Marconi." It deals with what everyone knows to have been a very complicated bit of history, and the writing of it has been entrusted by Mrs. Sheed to her husband. Such complications as this Marconi one, often spoken of as "scandals," profoundly affected Gilbert; some of his opinions concerning them may have been erroneous or excessive, but profound differences on matters of opinion did not diminish his kindness and courtesy to controversial opponents. Many indeed have wondered at his kindness towards persistently erratic thinkers. How scathing his invective could be one may sufficiently sense from his "Open Letter to Lord Reading"—which was an epitaph at once on his beloved brother fallen in the War and on the unregretted survivors of the Marconi Affair.

Whether his outlook on political, or, again, on literary affairs was always just or correct, is, of course, a matter as to which many minds will have many views. To an unfair—and really uncharacteristic literary judgement—it occurs in the book on Chaucer—Mrs. Sheed calls attention; it is Chesterton's depreciation of Anglo-Saxon poetry—strange in one who wrote so well of Alfred and "The White Horse." It goes however with a wider lack of appreciation with a strong anti-German spirit already shown before the first World War by "Chester-Belloc." Dislike of an ever-developing Prussianism, and an exaggerated estimate of the permanence of the pagan Roman empire—this notion permeates Belloc's "Europe and the Faith"—had distorted their view of various historical phenomena; of Early English language and institutions and of the modern cultural claims of German thought and literature. But who has ever achieved the "boundless, cloudless, human view" of such things? Few, perhaps, better than these two men, have done on the whole.

In many a small matter, as in great ones, this book shows Chesterton cutting with a sword-like glance and swift pen into problems that have bewildered the laboriously pedantic. He had all the simplicity of greatness. He served Truth in sincerity with the vigor of a man and the smiling eagerness of a child.

G. O'NEILL, S.J.

THE DEATH-IMAGE OF CHRIST. W. V. McEvoy, O.P. Holy Name Headquarters, Melbourne. Price, 1/6 and 2/6.

Any competent account of the Holy Shroud of Turin must be interesting, especially when the text is accompanied by illustrations. In this booklet Father McEvoy has given us a revised and enlarged reprint of a series of articles that appeared in the *Holy Name Monthly*, and he has enriched the text with no fewer than 42 illustrations. The book, though popular in style, is the fruit of careful study. Its aim is to describe the nature and severity of Our Lord's torments in the Passion. Hence the book deals first with the question of the authenticity of the Shroud, then with the significance of the imprints on it.

Father McEvoy rightly dismisses the "historical" evidence that purports to prove that the Shroud is the work of a fourteenth-century artist. A pyramid of arguments has been built up on the assertion of Pierre d'Arcis, but the foundation is false: the Shroud is not a painting. Indeed, the image stained on it conforms to no known artistic technique of any century. Further, the staining is equivalent to a photographic negative, and such an image could not have been produced on the Shroud from a previous positive by any natural process whatsoever, since the negative image on the Shroud is a monochrome stain.

Arguments against the authenticity of the Shroud have been elaborated from the New Testament, especially from St. John's gospel. Perhaps in replying to these arguments Father McEvoy goes too far. Certainly, he leaves himself open to misunderstanding when he says on page nineteen: "St. John writes *sudarium* though he means *sinclon*...". Father McEvoy's meaning is clear from a careful reading of the context, but the statement could well be recast, and the problem is one that cannot easily, if ever, be settled. Indeed, Father McEvoy's *confrère*, Père Braun, O.P., professor of New Testament Exegesis at the Swiss University of Fribourg, has argued at length that statements in St. John's gospel are contrary to the authenticity of the Shroud.² In reply to Père Braun, Professor Alfred O'Rahilly, D. Sc., D. Phil., D. Litt., was content to establish a case of not proven.³ This is quite enough for the defendant, and it is a stronger position than Father McEvoy's in chapter III.

Given its scope, this book is well done, and it deserves a wide public. Only a more pretentious work could give those details that, though small in themselves, add so much to the force of the main arguments, that the cumulative force of the whole body of evidence can be felt and duly appreciated.

JOHN A. PHILLIPS, S.J.

²*Nouvelle revue théologique* 66 (1939), pp. 900-935 and 1025-1046.

³*Irish Ecclesiastical Record*, Aug., Oct., Dec., 1941, and Feb., 1942. These articles were republished by the Cork University Press in 1942.